[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXVII.—New Series, No. 1585. LONDON: WEDNESDAY, APRIL 5, 1876. Price { WITH SUPPLEMENT } { UNSTAMPED ....4d. STAMPED ....5d.

CONTENTS.

Ecclesiastical Affairs:
Conventual Institutions ... 321
Mr. Matthew Arnold at Sion College ... 321
Scottish Church Notes 322
The Disestablishment Movement ... 322
Halifax Vicar's Rate ... 324
The Burial Cases ... 324
Meeting of Dissenting Deputies ... 325
Sacerdotalism ... 327
Religious and Denominational News ... 328
Correspondence:
The *Church Times* ... 329
Mr. Mellor's Lecture on Sacerdotalism ... 329
Deacons ... 329
The Revision of the Scriptures ... 329
Unconsecrated Churches 329
The Numerical Strength of the Established Church ... 330
The Late Chinese Outrage at Hankow ... 330
Miscellaneous ... 331
Epitome of News ... 331
Leading Articles:
Summary ... 333
The Budget ... 333
Lord Shaftesbury's Resolution ... 333
Sketches from the Gallery 334
Literature:
Life of Lord Macaulay 335
Intellectual Development in Europe ... 336
Some Magazines for April ... 337
Brief Notices ... 337
The Education Act ... 338
Gleanings ... 338
Births, Marriages, and Deaths ... 339
Advertisements ... 339
Supplement—
Oxford University Bill. Debate in the Lords 345
The Royal Titles Bill .. 347

Ecclesiastical Affairs.

CONVENTUAL INSTITUTIONS.

If statistical information can be relied upon, no room for doubt can be left in any reasonable mind that monastic and conventual establishments in Great Britain have, in number at least, very largely increased during the last twenty years. Whether this fact involves so much as at first sight it would seem to do, is not by any means so certain. Ladies' colleges have also been greatly augmented in numbers during the same period, but there is reason to believe with regard to most of them that they are little more than what used to be boarding-schools for the feminine sex, under a somewhat more ambitious descriptive title. To be sure, Roman Catholics, considered as one of the religious denominations in this country, have multiplied. To the apprehensions of some good Protestants who can hardly trust the living truth of their own principles, the growth of this body of professing Christians has in recent times been enormous, and calls for special investigation on the part of the State. We are not sure, however, that its expansion is much out of proportion with that of other religious denominations that might be named; or, if it be, that good reasons cannot be given to account for the difference, quite apart from the influence exerted upon the population by the creeds of each respectively. It may be true, as Archbishop Whately has forcibly argued, that the main principles of Romanism take root and find their nourishment in the natural tendencies of the human heart, but it is also unquestionably true that some of the circumstances of modern times have favoured the numerical increase in this country of the Roman Catholic communion. We are by no means disinclined to look at the fact in a serious light, but neither are we disposed to yield up our solid convictions to the influence of panic; and, throwing up our faith in the supremacy of God's truth and God's protective care of that truth, to flee to Egypt for help.

It must, we think, be admitted that Sir T. Chambers's motion of amendment on Friday last, on the order of the day for going into committee of supply, represented the wish of a very considerable number of the British people. It was to the effect that "it is expedient that an inquiry be undertaken as to the number, rate of increase, character, and present position in relation to the law of monastic and conventual institutions in Great Britain." There was a tacit appeal in the motion to the prejudices of the English people. They do not like conventual establishments; and, in that respect, we fully share their feelings. They regard them as the outcome of perverted ideas as to the purport and essence of the Christian life. They have historical evidence, running through many centuries, of the abuses to which such institutions are liable. They look upon them as the outposts of priestism—outposts which frequently have been pushed into the proper domains of civil law. The late development of Papal infallibility, and of Ultramontanism as its logical sequent, tend rather to intensify than to diminish their dislike. They know that the frontier-line between the authority of civil magistracy and the authority of conscience is very apt to be disregarded in the conduct of these establishments, and that in some cases personal liberty may be set at naught, and the rights of property defrauded by them. They are feelingly alive to the probabilities that vows made at the instance of misdirected consciences may become irksome when their consequences are more fully developed, and that when such is the case ways of escape are debarred by the regulations by which these establishments are ruled. The examples of oppression may be few in number, but they suffice to sustain the objections which Englishmen usually entertain against any so-called religious system which tramples upon the individual will. This mistrust of the operation of conventual institutions is, we venture to think, reasonable. It may assign good grounds for its existence. This, however, is one thing; the mode of combating, and, if possible, subduing the mischief; is quite another. The evil has its source in what we regard as spiritual error, and spiritual error can never be adequately met by temporal arrangements. Ghosts, if there be such things, cannot be laid by firing pistols at them, nor, if such appearances are due to the superstitious imagination of the populace, can material means be successfully employed to extirpate them. That which has its origin in the conscience, however perverted, can only be put down by means that take conscience along with them; and if it were possible to suppress by law every conventual establishment within the realm, it would only force upon those who regard retirement from the world as a spiritual obligation, to discover some suitable *modus vivendi*.

There is a species of persecution in directing inquiry on merely abstract grounds into the nature, rate of increase, charges, and relation to the law, of any religious institution whatever. We say nothing now in regard to its practical uselessness. We pass unnoticed the particular form, offensive or conciliatory, in which it may be carried into effect. How should we like it? is the question which instantly starts up in our minds, on the supposition that any such process were to be forced upon us. We, as a denomination, might have nothing whatever which we desire to conceal as Congregationalists. We might be fully satisfied that the religious system which we prefer involves nothing whatever that is offensive to the law of the land. It might happen (it has happened before now) that our institutions might come under popular suspicion. In the estimation of some they might be regarded as hotbeds of disloyalty. The Republicanism which characterises our forms of Church government might, by those who are ignorant of us, be maliciously associated with our political leanings: and, on this plea, appeal might be made to Parliament to inquire into our various institutions. Would it be regarded as other than insulting? Should we not resent any such investigation, just as any respectable member of society would resent interrogations of the police in the case of any reputed theft? If we did not actually resist should we not be conscious of degradation in being subjected to such Parliamentary investigation? If you are innocent it might be said you ought to be glad to be relieved of suspicion. Nay, but it is the suspicion which would grieve us, and all the more because we know that there is no real ground for it. To take a man before a magistrate at Bow-street is to wound his self-respect, whether he be committed or discharged; and to set up a Parliamentary investigation of certain religious institutions because they are disapproved of and regarded as liable to abuse, demands in justice that the abuses for which they are responsible should be, not one here and there, but common enough and striking enough to warrant such interposition.

The law, we submit, is strong enough to assert its own supremacy. When religious institutions invade its domain, although in special instances its force may be evaded, in the main its arm is long and strong enough to reach transgressors. We mistake if we suppose that conventual institutions are to be discouraged by State investigations. So far as they represent perverted conscience, no more civil interference with them can counteract the cause from which they derive their origin and growth. Suppressed in one form, they will appear in another, and, perhaps, a worse one. The true and only successful antagonist of spiritual error is spiritual truth. Priestly influence—and that, too, of a highly mischievous kind—prevails elsewhere than in the Roman Catholic Church. Save, however, where it trespasses beyond the limits of law, law is not the proper instrument with which to assail it. For ourselves, we never looked upon these expedients for meeting the evil as legitimate. The increase of conventual establishments is a good reason for doing the utmost we can to thaw the un-Christian principles out of which they take their rise; or, perhaps, we may rather say, the perversion of principles and motives, Christian in themselves, from which they draw their strength. But the attempt to put them down by constitutional and legal methods can only in the end strengthen any disposition that exists to admit their claims upon the conscience.

MR. MATTHEW ARNOLD AT SION COLLEGE.

It is long since we have been favoured with a defence of the English Church Establishment at once so interesting, so moderate, and so plausible as the address delivered by Mr. Matthew Arnold at Sion College, and now published in *Macmillan's Magazine*. Many admirers of Mr. Arnold's literary gifts, amongst whom we must reckon ourselves, and likewise many who have much more sympathy with his proposals for the reform of theology than we can profess, have often been puzzled to understand how so keen a satirist of prosperous incongruities, and so radical an opponent of metaphysical theology, can possibly reconcile with his ideas of religion a system so self-contradictory, so cumbrous, and so saturated with the traditions of supernaturalism as that of the Established Church

in England. Nor have any of his previous writings thrown much light on this problem. We have understood, indeed, that he regarded the national hierarchy as apostles of culture, Hellenism, sweetness, and light, while to the unfortunate Nonconformist has been assigned the rôle of playing the somewhat discordant parts of Anarchy, Hebraism, and Philistinism. But we confess that all this has been to us only a golden mist of phrases natural to a genius both poetic and satirical, but hardly conveying any distinct ideas. In this address, however, Mr. Arnold, forsaking the ethereal heights of the muses, has condescended to the level ground of plain English and common sense. We see now where he is; we understand what he means; and if we cannot agree with him, as we certainly do not, we can at any rate tell the reason why.

The views put forth in this address may be briefly summed up thus:—The object of the Church is the promotion of goodness. Nothing interests men so much as goodness. Nothing is so important to a nation as goodness. Therefore it is in the highest degree natural and proper that a society for the promotion of goodness should receive national recognition and legal establishment. But the Church of England is, in its inmost essence, a society for the promotion of goodness. Therefore, the Church of England should remain established and endowed. *Q. E. D.* But not content with this triumphant argument, Mr. Arnold also undertakes to show that the working classes, if they are to be consistent with themselves, ought, if possible, more than any others, to be defenders of the Church. For the working classes have an ideal. That ideal is "an immense renovation and transformation of things, a far better and happier society in the future than ours is now." But this is also the ideal of the Church. The Church preached originally the kingdom of God, "a kingdom here on earth, not in some other world unseen." Therefore the working classes ought to support the Established Church. The arguments thus barely sketched are enforced with all the attractiveness of statement, and all the flow and felicity of language, which are amongst Mr. Arnold's peculiar gifts. We can hardly suppose that the address met with very much acceptance in Sion College. On the contrary we should fear that all clerical breasts unanimously sighed the prayer, "Save us from our friends." But we are quite prepared to find such arguments eagerly welcomed and heartily endorsed by large circles of cultivated ignorance, the members of which know much more about Athens and Utopia than they do about Birmingham or Shoreditch.

We shall not quarrel with Mr. Arnold's assertion that goodness is the most interesting and important of all things. We would only suggest that people are not quite agreed about the true standard of goodness; and they are far more hopelessly discordant about the best means of attaining it. We will go farther. We only wish that Mr. Arnold were as true to fact as he is to a Divine idea, when he says that the Church is a society for the promotion of goodness. Yes; all churches are, or think they are, exactly that. Whether it is the salvation of souls, or the maintenance of purity of communion, or the protection of orthodoxy, or the continuance of an apostolical succession, or the attainment of a world-wide spiritual dominion—that is the specially distinctive aim of any particular church. All alike would declare that their ultimate object is the promotion of goodness. But then each denomination insists with equal tenacity that goodness can be promoted only in its own particular way. Under these circumstances, we confess it does appear to us a little unfair that the Episcopalian method of promoting goodness should have a monopoly of legal recognition and national approval. If, indeed, Mr. Arnold could point out any spiritual society which has no other end than the promotion of goodness, and which accepts the co-operation of all different methods for securing that end, and were he to make on behalf of such a society a claim for establishment, his case would be, not indeed sound, but very much stronger than it is. But to describe the Church of England as "a great national society for the promotion of goodness" is a definition notoriously and absurdly inadequate. We are quite sure that the bishops and clergy are desirous to promote goodness. But then the Prayer-book by which they are nominally bound identifies goodness with the Church Catechism, and the Thirty-nine Articles, and the Athanasian Creed. This is an identification with which two-thirds of the people of England have no manner of sympathy. Yet, let Mr. Arnold try to alter that identification by any legal enactments, and he knows as well as we do that the whole of this artificial machinery for the cultivation of goodness would tumble into ruin. Besides it is altogether incorrect to speak of the Church of England as "a great national society." It is not a society at all in the sense which that word usually suggests, as when we speak of the National Society for Promoting the Education of the Poor; it is simply the ecclesiastical branch of our political machinery. And this is not unimportant, nor a mere bandying of phrases; for we are all legally members of the Church of England, and there is no society concerned other than the nation.

But we have a more fundamental ground of disagreement with Mr. Arnold. Even if a society could be found which aimed solely at goodness without any subsidiary or sectarian aims, still we should protest against its legal establishment and endowment as contrary to a sound philosophy of human nature, and certain to produce a moral paralysis in the society itself. Mr. Arnold overlooks the common-sense principle, which we are sure he would himself acknowledge, that you cannot make men either honest or sober or generous, or in any sense "good," by Act of Parliament. You may offer facilities, you may remove temptations, you may improve the conditions of life. All this is the province of legislation. But when all this has been accomplished, there is still need of the free interaction of moral influences between man and man which uniform experience shows to be best insured by the unenforced and unrestrained working of voluntary devotion. All that is best in Primitive church history, in mediæval life, in the modern Church of England, tells the same tale. There is a vitally important province in the organisation of humanity, which compulsory law cannot fill, but which is peculiarly adapted to the free moral forces spontaneously generated by Christianity. Wherever in the world political government has been allowed to monopolise the organisation of these forces, they have uniformly decayed and degenerated. And the noblest aspects in the present work of the Church of England are precisely those for which it is indebted to the partial triumph of the voluntary principle amongst us.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The *North British Mail* has begun a work which speaks volumes for the spirit and enterprise with which it is conducted. It is taking up a religious census of Scotland, and there is now some hope that we shall be able to form a reliable conception of the strength of the Establishment and of the various bodies which exist outside of it. Our Established Church friends have often taunted the Nonconformists here with being afraid of having the truth ascertained and told. "Why don't you allow the Government to put a straightforward question into the Census papers?"—they have asked—"to invite each family to write down plainly to what denomination they belong? The reason of your aversion to that course can only be because you fear that a great majority of the lieges will declare themselves in favour of the union between Church and State." "Well," we have answered, "You are not at all misjudging us. We do believe that if you tried to ascertain the religious condition of Scotland in the way you speak of, a most flattering state of matters would be found to exist; and in particular we entertain no doubt whatever about the fact that the vast majority of the inhabitants would claim to belong to the Church as by law established. But, while we would fear such a result, the fear would have its root in something else than envy or jealousy. Our dislike to the process is caused by this—that the statistics would be lying and delusive. For, while those who professed to be Dissenters of some kind or another would say so on some positive ground, there would be multitudes of people in the lanes and wynds and closes of our cities who would say they belonged to the Establishment, although they were never in the habit of darkening any church door from one year's end to the other." I do not know how it may be in England, but there are few Scotchmen, however degraded, who would care to write down in black and white they were heathen, and the Establishment would thus get the credit of having the direct support of the outlying masses. We have excellent grounds, therefore, for objecting to a census taken in a formal way at the decennial period. But we have constantly proclaimed that we would be only too glad to have our relative strength ascertained by the simple and fairest method of counting worshippers on some particular Sunday; and we are under great obligation to the *Mail* for having undertaken to carry through just such an investigation.

It has begun with its own city, Glasgow—the first in point of population which we have in Scotland. An adequate staff of enumerators was told off for the duty, and these were placed under regulations which rendered mistakes of any kind almost impossible. And on the first Sunday in March they commenced their work. The city was divided into four sections, South, East, West, and Central, and to prevent all causes of complaint, the service selected was in each case that which was usually most largely attended, the worshippers being counted as they entered the churches.

One result of this investigation has been to show that Glasgow is wonderfully well supplied with churches. The city has grown into its present dimensions with extraordinary rapidity, its population at the beginning of the century being only 80,000; whereas it has now fully 600,000 persons within its walls. But rapid as the increase has been, the church accommodation has kept pace with it; and I fancy there are very few localities indeed where a man may not find within an easy distance a place of worship belonging to his own denomination.

The district at the east end of the city was found to contain (besides Roman Catholic chapels) sixty-one Protestant churches. Of these eighteen belong to the Establishment, fourteen to the Free Church, fourteen to the United Presbyterian Church, four are Congregational, two are Episcopolian, two are Methodist, one is Unitarian, and the remainder are attached to some of the smaller sects. On the Census Sunday the following were counted as present at the principal service in each place:—

Established	9,306
Free	5,926
United Presbyterian	6,791
Congregational	1,239
Episcopalian...	127
Methodist	408
Unitarian	274

You will observe that in this region the Established Church appears as better attended than any one other of its rivals, but if the contemplated union had gone on between the Free and United Presbyterian Churches the body thus formed would have had 12,717 worshippers, as against 9,306 in the Establishment; and, apart from this, it is rather a black look out for the State-Church when in the district where it is strongest there are found each Sunday as many as 16,731 Protestant Dissenters maintaining ordinances for themselves outside its pale.

In the South side district, however, things are in even a worse state than that. There are fifty-four churches with a total attendance of 22,133, but the Establishment appears to be less in size than either of the two other Presbyterian churches. The condition of things revealed by the enumerators was as follows:—

	No. of Churches.	Total Present.
Established	14	6,024
Free	15	6,284
United Presbyterian ...	13	7,246

Or, to take in all the sects, the number of worshippers inside the Establishment was 6,024, while outside there were in the Dissenting Churches of the neighbourhood 16,109!

The state of matters in the Central district was discovered to be still more unpromising. In the sixty churches planted here, there were on the 19th March last 25,406 worshippers, but of these only 6,714 were counted as belonging to the Establishment. Nearly three times as many—over eighteen thousand in all—were maintaining an attitude of Nonconformity. In this case the Established Church appears as decidedly less than its immediate neighbours; the Free Church having 8,255 attenders to its 6,714. The United Presbyterian Church is not quite so numerous. Its worshippers were reckoned as 5,555, but when the two Churches are classed together, as they may fairly be because of the intimacy of their relations, it is seen that their united strength is more than double that of the Establishment.

The *Mail* has completed its Glasgow Census, but as its final summing-up will only appear on the same morning on which this number of the *Nonconformist* will be issued, I think it will be better for me to stop at this point in the meantime, and note in another letter the further particulars ascertained.

THE DISESTABLISHMENT MOVEMENT.

MEETING AT SUNDERLAND.

There was a large attendance at the Victoria Hall, Sunderland, last Tuesday week, at a public meeting held under the auspices of the Liberation Society. Mr. E. Backhouse presided, and spoke

with great earnestness on the necessity of securing perfect religious freedom, on the want of it in the country districts, and the duty of relieving the Episcopalian Church from the trammels by which it was bound. Mr. Councillor Storry next proposed a resolution in favour of disestablishment, speaking at some length and amidst great applause upon this. Mr. Cameron seconded the resolution, dwelling to a great extent on the want of the unity in the Church. Mr. Alfred Illingworth then rose, and after referring to the special fund, said that since the agitation was commenced they had placarded the walls of towns and villages with literature throwing light upon the subject; they had distributed tracts at the rate of three or four millions per annum; and when the present year ended in May they expected that not less than 1,000 public meetings will have been held under the auspices of the society. (Hear, hear.) They did not make any pretension to having converted the country by these means, but they could show hopeful signs of progress. The great question in the recent election at Manchester was religious equality. Mr. Jacob Bright avowed the doctrines of the Liberation Society, to the funds of which he is a contributor and an earnest supporter, and his opponent was equally as active and as liberal a supporter of the Church. At the general election in Lancashire the Tories carried all before them, but since then there had been a great change, and Mr. Bright had been sent to Parliament in preference to his opponent, from the very centre of the Tories' stronghold, and by a larger number of votes than had ever been recorded in that constituency. That was not a straw, but a log of wood which showed the way public feeling was going. (Laughter and applause). By the return of Mr. Rylands another gentleman had been sent to Parliament who strongly espoused the cause of the society. In these two cases he thought they had proof that a change had taken place, and that in the event of another general election they had reason to expect the intelligence of the large boroughs of Lancashire would be in favour of the disestablishment and disendowment of the Church. (Applause.) In the small boroughs an election had recently taken place at Leominster, and there again a disestablishment man had been returned. (Renewed applause.) It was true the movement would make less headway in the counties than in the boroughs, and that in the former they were compelled to talk and make their appeals to audiences the great majority of whom did not possess the franchise, but although the agricultural labourer was now a serf and counts for nothing in the political estimate of parties, still they hoped the time was not far distant when he would be enfranchised, and it was the intention of the society to see that he is educated and ready to vote intelligently on this question. The speaker then referred at some length to other aspects of the question. Speaking of the interests in the Church, Mr. Illingworth denied that an injustice would be done to the holder of any benefice, and instanced the liberality with which all claims were paid to the Irish bishops and clergy. The society, he said, had in preparation a scheme which would be made public before autumn, and which would show the mistakes committed in the disestablishment of the Irish Church, and caution the country against their being repeated. The Liberation Society did not wish any man to suffer by disestablishment. All they said was that after all just claims were paid out of the property of the Church, the surplus should be employed for the national benefit. Mr. Gladstone had computed that it would take eighty or ninety millions sterling to satisfy the clergymen of the Establishment. The property of the Church was valued at 200,000,000*l.*, and if one-half did go for vested interests, with the other half they might have a really national system of education. (Loud applause.) Besides that, there were many municipal reforms that were required. They were told that the sanitary position of the country was not what it should be, and assistance might be given in the carrying out of necessary reforms. He reminded the Episcopalians that though as such they might lose one part of the wealth of the Church, still as citizens they would receive their fair share of the whole. (Applause.)

The meeting was afterwards addressed by the Rev. J. Browne, of Bradford, Mr. A. S. Fox, Rev. J. K. Nuttall, and the Rev. A. A. Rees. The report of the meeting occupies five columns of the *Sunderland Daily Echo*.

MR. FISHER IN GLOUCESTERSHIRE.

Cheltenham.—The *Cheltenham Journal* devotes three columns to the proceedings of a meeting held at the Corn Exchange last Tuesday, when Mr. Fisher, the organising secretary of the society, lectured on the burials question. Amongst those who attended were Dr. Morton Brown, the Rev. W. M. Lennox, the Rev. A. Robberds, the Rev. W. Liddell, Mr. Monro, Mr. Waters, Mr. Grindey, and others. Dr. Onley, who was voted to the chair, said he had never before publicly identified himself with the Liberation movement. He referred to the burials question, to sacerdotal arrogance and priestly pride, and to the necessity of returning a proper member for Cheltenham. Mr. Fisher then delivered his lecture, which was received with great and prolonged applause. At the close Dr. Morton Brown proposed a resolution in favour of religious equality in the churchyards, which was seconded by Mr. Beckingsole and carried.

Bath.—An Uproarious Meeting.—Mr. Fisher lectured in St. James's Hall last Wednesday, Mr. Councillor Sturges in the chair. There was a large attendance both of Liberationists and Church Defenders. After the chairman's speech there was some discussion as to the mode of proceeding, but ultimately Mr. Fisher was called upon, and received with enthusiasm. There was some interruption while he spoke, and he sat down amidst cheers, hisses, and uproar. A resolution in favour of disendowment was then moved by Mr. G. Cox, and seconded by Mr. Councillor Dillon, upon which the Rev. W. E. Littlewood, a clergyman, mounted the platform. He made a speech against disendowment, and moved an amendment in favour of the revenues of the Curch being devoted to the purposes of the Church "as at present by law established." This was received with mingled hisses and cheers, and the speaker left the platform amidst great tumult. Mr. Dyke seconded the amendment, but had to retire while speaking, amidst great laughter and disturbance. Mr. Fisher replied, and the vote was then taken amongst great excitement and uproar. The Defence party held up many hands, but the chairman declared the amendment negatived. The original resolution was then carried. The *Bath Journal*, which gives a long report of the proceedings, says:—

> The Liberation Society appear determined to make the most of the opportunity afforded them by the present stagnant condition of politics to educate the country on the question of disestablishment. Meetings are being held all over the kingdom, and the second in this city took place on Wednesday night. There was a large attendance, both the supporters and the opponents mustering in about equal force. The lecturer made a speech that was characterised by moderation and good sense, and the Rev. Mr. Littlewood replied. The rank-and-file of both parties were, however, most uproarious, those of the promoters of the meeting being no doubt provoked to reprisals by the unseemly interruptions on the part of the Church party which prevailed from the commencement until the close of Mr. Fisher's address.

Gloucester.—Mr. Fisher lectured in the Corn Exchange here on Thursday, when the room was crowded to excess. Mr. W. P. Price, formerly M.P. for the borough, presided, and was supported by Sir David Wedderburn, Mr. Alderman Murrell, Rev. J. P. Allen, Mr. T. Nicholson, Mr. C. Higgs, and others. Canon Seymour, Dr. Massingham, and many of the local clergy with several prominent Churchmen, were also present. The Chairman in the course of his speech said:—

> It would be a natural but not necessary inference to draw from the fact of my presiding over this meeting that between myself and the lecturer there is perfect identity of feeling and opinion upon the subject he is about to treat. Upon the general question of disestablishment no doubt that would be a correct inference. (Cheers and hisses.) I say the general question, because it is a very large one and because I do not wish to be held committed to all the details, more especially with respect to the process and the time. (Hear, hear.) But I have thought with Mr. Gladstone that hitherto the question has not been brought within the domain of practical politics. (Hear, hear.) Perhaps I think so now, but if so only because it has not yet undergone that preliminary ordeal of public discussion which I believe to be essential and which ought always to precede legislation in all measures involving great organic change. There can be no doubt whatever that recent events within the Church itself have done much to ripen this question within the last three or four years. (Cheers.) And it would in my opinion be absolutely impossible, even supposing it would be expedient or wise, to attempt to suppress or to stifle discussion upon a topic which in the nature of things must very shortly claim to rank amongst the leading questions of the day. In all probability the very next wave which shall sweep over and agitate the inconstant surface of public opinion, as soon as it shall become weary—as very soon it must—of the legislative trivialities with which in its present condition of languor it is so easily amused, will in all probability rise to the level of this great controversy. And inasmuch as it must be admitted by all that its solution is embarrassed by many difficulties of a practical nature, it is beyond all to be desired that it should be approached, when the time shall come, calmly and thoughtfully, and not in ignorance and prejudice and haste. And it is for that reason that I have felt it to be my public duty to encourage in any way within my power any agency which has for its object to enlighten the public mind and to instruct the public conscience, so that these two may work together in harmony whenever they are called upon to deal with this question, which can only now be a question of time. (Cheers, and "Oh, oh.") Mr. Gladstone, for whose opinion upon all subjects I entertain the greatest possible respect—(cheers and hisses)—because I believe him to be the greatest statesman of the age—(renewed cheers and hisses)—is reported to have said in a recent letter that he was opposed to disestablishment for two reasons: in the first place, because he stated that the majority of the people in this country were in favour of the existing institution—(Hear, hear)—and in the second place, because he thought that the only adequate ground for its suppression would be a conviction that it was not effective in maintaining and propagating the Christian faith. Now with respect to the first of these objections, which may or may not be true, I am not in a position to admit, and I am not concerned to deny it; but even assuming it to be so, this at least I am sure of—that the minority is quite large enough to be justified in seeking by every constitutional means to win over the majority to its side. (Cheers.) With respect to the second objection I have to say only that I am one of those who have always believed that Christianity—by which I mean the Christianity of the Founder and not the Christianity of councils—can never by any possibility attain to a healthy and vigorous growth excepting under conditions of perfect freedom. (Loud cheers and hisses.) For the learning and the piety and the large self-denial of the clergy of the Anglican Church I have the highest possible respect—(Hear, hear)—for their self-denial I may say I have the greatest reverence. ("Oh, oh.") But Christianity as I understand it, when it first emerged out of Judaism, superseded the priestly and committed itself altogether to the prophetic function, and I cannot conceive how it is possible that the voice of prophecy can be clear and strong so long as the dark shadow of the State is permitted to intrude itself between the prophet and his mission. (Cheers.) The origin and the history of this mischievous relation between the Church and the State is very imperfectly understood, and I believe that when after intelligent discussion it shall be better known and better appreciated the work of disestablishment will not only be a simple, but there is no reason whatever why it should even be a painful work. I need scarcely say that no scheme of disestablishment would ever have my consent or my concurrence that did not make the amplest provision for protecting every existing interest. (Hear, hear.)

Mr. Fisher rose amidst demonstrations of applause and the contrary. He spoke for some time amidst comparative quiet, but ultimately an uproar arose. This having been quieted, Mr. Fisher went on, but the interruption was resumed, the Rev. Mr. Turner, a clergyman, being conspicuous by his interruptions. This gentleman was sharply rebuked by the chairman. Dr. Massingham then rose and replied amidst great excitement. Mr. Fisher, on resuming, was received with the most vociferous cheers. He met his opponent point by point with remarkable promptitude and ability. The meeting again got noisy, and would not hear Dr. Massingham, while the vote to the chairman was carried in dumbshow. The meeting, which lasted three hours and three-quarters, is reported at great length in the *Gloucester Journal*. A correspondent writes that "Mr. Fisher did his work admirably," and that "the closing reply to Dr. Massingham was complete and crushing."

MR. GORDON'S MEETINGS.

Tideswell, Derbyshire.—On Saturday evening week Mr. Gordon lectured in the Bagshaw Hall, Tideswell, in reply to a recent Church Defence meeting, and the proceedings are reported at great length by the *Sheffield Independent*. Mr. P. H. Rawlinson, of Sheffield, ably presided over a large and enthusiastic audience, who received Mr. Gordon's lecture with great spirit, as also the subsequent slight controversial breeze and the addresses of Messrs. Slack, Flint, and Muscroft. Our contemporary, also, has a scathing article on Dr. Porter's conduct towards Mr. Gordon, even more severe than that of the *Manchester Examiner and Times*; and even Sheffield men, who know the Doctor, must have opened their eyes.

York.—Riotous Conduct.—In common with many other daily papers, the *Leeds Mercury* reports that on Monday evening last, in the Festival Concert Hall, the largest hall in York,—

> The Rev. J. H. Gordon, on behalf of the Liberation Society, was announced to deliver a lecture in reply to a lecture given by the Rev. T. T. Berger in defence of the Church, in York, last Thursday evening. Councillor Coning occupied the chair, and amid great interruption introduced Mr. Gordon, whose appearance was the signal for an outburst of disapprobation from a turbulent cluster of young men who had taken sole possession of the gallery. The lecturer, after waiting for some minutes, was permitted to utter a few sentences, when he was assailed by hooting and yelling, and when he essayed to recommence his address various popular songs were sung, accompanied by tin whistles and other instruments. The chairman repeatedly interposed, but in vain; and over an hour was occupied in endeavours on the part of the lecturer and his friends to silence the hideous din which effectually stopped the proceedings. It was evident, however, that the occupants of the gallery were intent upon preventing the lecturer from proceeding; and when he had about half finished he announced that it was impossible to proceed, and that, subject to arrangements, he should again appear in York on Tuesday evening week, when every protection that English law allowed would be taken to obtain a hearing. "Rule Britannia," "God bless the Prince of Wales," and other airs having been given, the meeting ended in great disorder.

We understand that our friends in York were determined Mr. Gordon should be heard, and by this time we sincerely hope that all has gone well. Nearly 2,000 people seem to have been present last week, and it is very hard that such a magnificent audience should be so disturbed.

Vestry Hall, Chelsea.—On Tuesday evening a public meeting was held in this hall, Mr. J. P. Beal presiding, and delivering an earnest introductory address. Messrs. Gordon and Kearley represented the Liberation Society, and their addresses were heartily received. The hall was nearly full, and a goodly number of Church-people were present. Mr. Thomas Mitchell also spoke. A very pleasant meeting.

Newington, Metropolitan Tabernacle Lecture Hall.—On Wednesday evening Mr. Gordon lectured in this place, where there was a very fair attendance. Mr. Gordon was supported on the platform by the Revs. J. B. Heard, P. J. Turquand, and others. Mr. Reed was present, and said a few words. The chairman made some capital remarks. Lecture very heartily received. Cordial votes of thanks.

Limehouse, Eastern Hall.—On Thursday evening Mr. Gordon lectured in this hall, Rear-Admiral Maxse in the chair. Both gentlemen, and their supporters, were very cordially received, and the meeting, far from a onesided one, passed off pretty well considering the feeling displayed, the chairman doing his best to secure fair play. Mr. Reed and the Rev. Mr. Loveridge both spoke, and were sharply replied to by Mr. Gordon. There was a good attendance. A long letter was handed in from the Rev. B. Grant, with reference to a debate with Mr. Gordon, which will be dealt with in due course. Enthusiastic votes of thanks.

Pimlico Rooms, Westminster.—On Friday evening, Mr. Gordon lectured in these rooms, Mr. Bowron presiding, and the opposition from the first, headed by Mr. Reed, was in strong force, the hall being well filled. Mr. Gordon, with difficulty, got through, and then came the other side with speeches and a resolution. Mr. Gordon replied, with an amendment, which was seconded by Mr. Loder, and on the vote being taken, which was done in the midst of great confusion, the other side became too exultant even to hear the result declared, and made such a row that the chairman dissolved the meeting. This, rather than the account given in Saturday evening's *Globe*, is the real fact of the matter. For respectable men, the Church Defenders certainly cut up badly.

MR. JOSEPH ARCH ON THE CHURCH OF THE WORKING CLASSES.

At a meeting held at the Public Hall, Smithwick, Birmingham, on Tuesday last, Mr. Joseph Arch delivered an address, Mr. T. Griffiths presided. After the preliminary proceedings, Mr. Arch, who was received with loud applause, said :—

He believed if any portion of Her Majesty's subjects had a right to take part in the great questions of the day it was the working men. (Applause.) It had been said by the defenders of the State Church that had it not been for the State-paid clergy the rural labourers would have remained in profound ignorance. They never would have had any education at all, and consequently owed all they possessed to the fraternising and patronising influences of the Establishment. He would speak in the first place of the liberties, rights, and interests of the working men, and the question was, had the Church of England been favourable to these three questions? To ascertain this it might be well to go a little back into the past, in order to show that with regard to the liberties of the working men in this country the Church had not always been favourable. In the early part of this century, while the question of slavery was being debated in both Houses of Parliament the bishops always voted with the Government, and the Government always voted on the side of slavery. Coming down to more recent days, what happened when that class which he (the speaker) represented first made an effort to elevate themselves? He thought no one would say that it was not a laudable endeavour. No one could deny that a reformation and elevation of the farm labourers was needed, and they might have thought that among their great supporters and friends would have been the clergy of the Established Church. But who was the chairman of the first meeting that was convened to put them down? It was a gentleman of the Established Church. (Shame.) Who was the gentleman who first prescribed for him (Mr. Arch) being put in a horsepond? (Laughter and applause.) It was a prelate of the Established Church. (Shame.) Who sent sixteen poor women to Oxford prison in the dead of the night for saying "Bah"? Two gentlemen, magistrates. And he could go on reciting case after case where these gentlemen of the Established Church had been foremost in the ranks of their opponents, and consequently as farm labourers they said those gentlemen had been strenuously opposed to their liberties. (Applause.) He had witnessed not a few of the oppressive acts that had been brought to bear upon the farm labourer by the clergy of the Established Church because they had dared to assert liberty of conscience. (Shame.) He had seen working men driven from their homes and parishes for no other crime than daring to be Dissenters. (Shame.) As he travelled he invariably found in villages where there was a chapel men who were groaning under the injustice brought to bear by the parish priest. In most of these villages as a rule there was some little charity. In some villages the clergyman dealt out the charity impartially; but, as a rule, the man who dared to have liberty of conscience, and worship God where he chose, got no charity at all. (Hear, hear.) These charities were left not to proselytise or enslave the people, but having been placed in the custody of the established clergy, they had forged fetters out of the philanthropy of those who were sleeping in their sepulchres to bind the consciences of poor, helpless, inoffensive men. (Loud cheers.) For their wives to be asked when they applied for a share of the charity, "Does your husband go to chapel?"—(Shame)—made them as a class indignant; and with facts like these before them, could they say that the clergy of the Church had been defenders of their liberties? (No, no.) Could they, as a class, feel respect for their spiritual pastors and masters, who had seen their homes nearly destitute, their children not more than half fed, and yet never raised their voice against such an iniquitous system which was stamping out their manhood? (Applause.) It was the bounden duty of the clergy to have raised their voices against a system of oppression, instead of turning round and telling them with a sacerdotal air that in whatsoever state they were they must learn to be content. (Laughter and applause.) Then, as to their rights, had the Established Church defended their right to education? ("Certainly not.") Most decidedly not. (Hear, hear.) Who were the men who opposed school boards? And allow him to say the labourers were beginning to talk very loud in their rural districts about having school boards; and they would see by-and-by school boards springing up in the rural districts, for as fathers they were sick of "that catechism and amen singing." (Laughter and applause.) They wanted their sons to grow up intelligent, and as to education spoiling the agricultural labourer, he challenged any farmer to deny that the most intelligent man was the best labourer. (Applause.) Let them rid the Establishment of her golden chain, and place her in a position like other religious bodies, so that she might not only win but hold the respect of the people. (Applause.) He appealed for political rights to be given to the labourers in the counties. No Government had a right to dispute for a moment whether they would use their votes for Conservative or Liberal. It was a matter of justice; they demanded it. (Cheers.) With reference to their interests—they had interests, but those interests had been ignored. They had interests, and they meant to let Mr. Disraeli know that they had. (Applause.) He pointed out the disregard of their interests in the enclosure of the common lands which had been taken from them. Who had stood by and seen this wholesale robbery and jobbery practised upon them? The clergy had. They had seen a local magnate in country places who had got the control of an entire neighbourhood under his thumb, put his fence around the people's common, and even defy an Act of Parliament. Such local magnate knew that he was monarch of all he surveyed, and that his brother clergymen would wink at his robbery. Now, there was another Enclosure Bill, and he believed if it had not been for the agitation of the farm labourers it would have been nicely greased, and slipped through the Commons beautifully. When they found what was coming, they went to London and saw the Home Secretary upon the matter; and he had received a letter from Professor Fawcett, stating "the next time that the bill is brought into the House I shall divide the House upon it." (Applause.) And the clergy might make up their minds to the fact that while in the past they had had some large and valuable slices dealt out to them of the poor man's commons, they had had their last slice. (Laughter and applause.) The farm labourers of to-day had very little sympathy with the Established Church. She had turned her back upon them, and they had turned their back upon her. (Applause.) It was no use the defenders of the Church telling the public that the labourers were still with her. They were only with her where they were forced to be with her. (Applause.) And where they were bribed to be with her. That Church which could not hold its own in the affections of the people without resorting to bribery or to terrorism—let that church fall. (Cheers.) He maintained that the Church ought not to be disestablished till they in the counties had votes to say how she would be disestablished. He ventured to say that were the Church of England disestablished and disendowed it would further her prosperity, it would further her interests in the country, and bring her into closer proximity with the people; and he maintained that such a state of things was highly desirable. It was not the Church as a church that they attacked, but the system—the Church propped up by the State. If the Church did remain connected with the State, and her best men were allowed to go to the House of Lords by an imaginary right, then he said, as Nonconformists, they would have a right to have bishops there. (Applause.) Had they not bishops in men like Mr. R. W. Dale? (Cheers.) He should certainly advocate that Nonconformists had an equal right to send bishops with the Church of England. (Applause.) He read in the paper the other day that Mr. Gladstone wrote, "As to the other question, whether the civil endowment and status of the Church are unfavourable to the effective maintenance and propagation of the Christian faith, when I am convinced they are so I shall adopt your conclusion, and not before." Now, they had to convince Mr. Gladstone, and he should use all the energy and influence that he possessed not only to convince that great and able and learned statesman, but the public of England, too; and as Mr. Gladstone had asked the question, "Is the Church of England worth preserving?" when they had got their political power, and had placed Mr. Gladstone again as the Prime Minister—(cheers)—they would call upon him, in no unmistakable language, and say, "She is not worth preserving; let her be disestablished and disendowed." (Cheers.)

Islington.—On the 30th ult. Mr. Geo. Kearley lectured in the Wellington Hall, in reply to a lecture on "Church and Dissent," by the Rev. Dr. Wainwright. Mr. John Templeton took the chair, and opened the proceedings with an able speech, dealing with the Ritualistic developments in the Church. The lecture was well attended, and very heartily received, the meeting closing with the usual vote of thanks.

Chelsea.—On the 29th ult. Mr. Jas. Beal presided at a meeting in the Vestry Hall, when Mr. Gordon, Mr. Kearley, Mr. G. Mitchell (Mr. Gladstone's recent correspondent), and the Rev. C. Winter spoke. A resolution in favour of disestablishment was carried by a large majority.

Annual Meetings of the Liberation Society.—These will be held at the usual time, viz., the first Wednesday in May, which this year will be May 3rd. The council will meet in the afternoon, and, as the business will be important, we hope that the country members will make timely arrangement for visiting London on the occasion. We think we can promise not them only, but all the Society's friends, that the public meeting at night will be an unusually attractive one. It will be held of course in the Metropolitan Tabernacle; for there is no building in London so admirably adapted to the purpose. The Chairman, we are glad to say, will be Mr. Chamberlain, the able and popular Mayor of Birmingham, whose voice is but seldom heard in the metropolis. The speakers' list is not yet complete; but it will include the names of the Rev. C. H. Spurgeon, Dr. Raleigh, and Dr. Landels, and, as for topics, there will this year be such a choice of important and interesting matters to speak about, that there can hardly fail to be an effective programme.—*The Liberator.*

HALIFAX VICAR'S RATE.

The select committee on this subject met again in the House of Commons on Friday, Lord Eslington in the chair.

Mr. Hutchinson, J.P., was examined at some length, and his evidence mainly coincided with that given by Mr. J. Crossley, and reported by us last week. He testified to the widespread objection to the rate, among Churchmen as well as Nonconformists. The agitation against it was begun by working men, and he thought Dissent had been greatly promoted by the better feeling created by this impost, which was regarded as a tax on the poor man for the maintenance of the Church. He thought the Act of 1829 ought to be repealed, and powers taken to realise the property of the vicarage. The present charge was considered an unjust charge, and had not been paid without a great deal of grumbling—

Mr. Pease: Then you think that the whole of the sum which has been paid, with more or less grumbling, ought to be swept away?—Mr. Hutchinson: Yes. Mr. Birley: You wish to repeal the Act of George the Fourth in order to relieve the inhabitants from the present payment?—Mr. Hutchinson: We wish to repeal the obnoxious Act. Mr. Birley: You would maintain that part of the Act which relates to tithes in some shape or other?—Mr. Hutchinson: We don't wish to get rid of that. Mr. Birley: Then you would place the property in the hands of the Ecclesiastical Commissioners and allow them to realise?—Mr. Hutchinson: That is one way. We are convinced that there would be a considerable surplus. Mr. Birley: You could have a valuation of these lands?—Mr. Hutchinson: Yes; the land belonging to the vicarage which brings in 40*l.* a-year is worth 10,000*l.* The Chairman: We have been told that this is not a favourable moment for realising these lands. Do you agree with that opinion?—Mr. Hutchinson: It would be a favourable moment for realising some portion of them. Mr. Birley: Notwithstanding the leases you think the land would fetch a fair value.—Mr. Hutchinson: Yes. Mr. Birley: Supposing the land belonging to the vicarage is worth a large sum, would it not be reasonablethat part of the value should go to the benefit of the district parishes and churches in the ancient parish of Halifax?—Mr. Hutchinson: No, I do not think that would be fair at all. Mr. Lefevre: It would be competent to the Ecclesiastical Commissioners to sell the land at such a time as to realise a fair price?—Mr. Hutchinson: Yes. Mr. Lefevre: If they could sell the land at its full value, I presume the vicarage of Halifax wou'd be a very wealthy one?—Mr. Hutchinson: Yes, more wealthy than some of the bishoprics. Mr. Lefevre: If your plan were carried out, probably the churchmen would continue to pay voluntary offerings?—Mr. Hutchinson: I cannot say. They might give money in some way. Mr. Lefevre: You do not think the whole sum would disappear?—Mr. Hutchinson: No; I think if on entering on the living the vicar had announced that he was anxious to maintain the social status of the living, and would not distrain for the rate, he would have obtained as large a sum by that declaration as he does under the present system.

Mr. John Taylor, of Rastrick, was the next witness. He said he had been a member of the Halifax Board of Guardians for many years, and was of opinion that the land belonging to the vicarage was very valuable, He believed that the average value of the land was about 2*l.* per acre. He concurred generally in the suggestions which had been made by Mr. Hutchinson. There was a strong feeling in the town that the Act should be altered. Some of the most prominent Churchmen denounced the Act very forcibly, believing the land ought to bear its share of the burden instead of its being placed on the houses.

Mr. Nathan Whitley, a member of the School Board of Halifax, was examined as to the state of feeling respecting the Vicar's Rate. He said there had been a very strong undercurrent of dissatisfaction against the rate. He thought that it ought to be swept away altogether. There were several acres of valuable land belonging to the vicarage. He believed it to be worth 1,000*l.* per acre.

Mr. J. Whiteley Ward, J.P., and a manufacturer in Halifax, said, in reply to the chairman: I have not taken any public part in politics, or any prominent action in this matter; and I can only speak generally as to the feeling which exists on the subject of the rate. That feeling is certainly antagonistic to the rate, and more particularly to its incidence. Generally, I concur in the evidence given by Mr. Hutchinson as to the Easter dues. I agree with the witnesses who state that they do not wish to reduce the income of the vicar. I agree with the remedies proposed by Mr. Hutchinson. I speak as a Churchman. The objection to the rate is by no means confined to the Nonconformists. As Churchman, I think that the objection is not only that many district churches receive no benefit from the rate, but that they are opposed to the rate altogether.

The committee then adjourned to Tuesday when Mr. Baxter would be prepared to call witnesses on the other side.

THE BURIAL CASES.

The Dore burial case has been the subject of more correspondence and discussion. The Rev. W. Whitby, Primitive Methodist minister, of Sheffield, who wrote to the Bishop of Lichfield in reference to the Dore burial case, has received a reply from the Bishop who says :—"The case which applies to this question is Kemp *v.* Wickes, in which Sir. J. Nicholl held that a child baptized by a Dissenter with water and the invocation of the Trinity was baptized in the sense of the rubric to the Burial Service, and of the 68th canon, and therefore that the burial of such child was obligatory on the clergyman. (Sir R. Phillimore's *Ecclesiastical Law*, vol. ii. p. 642.) 2. The Rev. T. Aldred states that he has buried children, especially from the hamlet of Totley, who had only been baptized at the Primitive Methodist chapel therein situated. I infer, therefore, that the Rev. T. Aldred was acquainted with the law as stated above, that he had complied with it in former cases, and that there was no reason to suppose that he would refuse in the case now in question. 3. I see no reason to question Mr. Aldred's statement to the effect that his only doubt was whether the child had been baptized at all, and not

as to the sufficiency of a baptism performed in the Primitive Methodist chapel. 4. It seems that the father of the deceased child misunderstood Mr. Aldred's words to mean a refusal to bury the corpse, whereas it is stated by Mr. Aldred that he sought to satisfy himself as to the baptism, and took means to forward the arrangements for the funeral. 5. It is evident that there could be no breach of the law, because the Rev. E. Boteler Chalmer, at the request of the Rev. T. F. Aldred, attended and officiated at the funeral. (Signed) G. A. LICHFIELD."

On this the *Sheffield Independent* remarks :—

Around this Dore burial case has gradually accumulated such a number of misconceptions, mis-statements, and mistakes, that it is necessary to put them aside, and return to the original complaint, which was that the vicar refused to bury the child on the ground that he had not baptized it. That such was the impression produced on the mind of Sanderson is evident from his subsequent action in procuring the attendance of the Rev. W. Whitby, and arranging for a service in the Primitive Methodist Chapel and *outside* the churchyard. But it is equally clear from the subsequent conduct of the Rev. Mr. Aldred, that he intended his refusal to be no more than a personal one. Though he declined to bury the child himself, he arranged with a neighbouring clergyman to take the service for him, and in so doing he seems to have kept on the safe side of the law. But this explanation does not remove the objection that has been raised on the ground of the Rev. Mr. Aldred's want of clearness in explaining his intentions to Sanderson. He was talking in the churchyard to an uneducated and simple man, and should have been careful to make himself understood by his hearer. If he did not intend himself to read the service, but to arrange for another clergyman to do it, he should have explained this to Sanderson, and the man would no doubt have been willing thus far to accommodate his official minister. But instead of understanding one another, clergyman and parishioner each went their several ways to make separate arrangements, which met and clashed at the time of the funeral in the painful manner already described. One of the misconceptions about the case is that the Dissenting minister desired to perform a service within the limits of the churchyard. Nothing of the kind was attempted. In our opinion the vicar of Dore committed no breach of the law. He saved himself from that by securing the attendance of the Rev. E. B. Chalmer. But still the responsibility of causing this difficulty rests morally on his shoulders, and such portions of his explanation as the bishop's letter discloses do not remove it. Mr. Aldred owes it to himself to make clearer than he has yet done the reasons that led Sanderson and himself to separate, the one to arrange for the attendance of a Dissenting minister, the other to send for the assistance of his friend and neighbour the Rev. E. B. Chalmer. Even the Bishop does not appear to have been placed in full possession of the facts, for he, like editors and ordinary people outside, is compelled to "infer." As the case stands, the public has heard one side, and, like the Bishop, it has inferred the other. If therefore the world comes to a conclusion unfavourable to Mr. Aldred, that gentleman has himself to thank for it, for witholding so much, and for raising in his letter to the Home Secretary the misleading issue that the Dissenting minister was desiring to accompany the funeral and perform a service in the churchyard. If Mr. Aldred, after his conversation with Sanderson, was merely taking means "to satisfy himself" about the baptism of the child, he seems soon to have obtained the evidence he desired, for the Bishop immediately adds he "took means to forward the arrangements for the funeral." It was extremely unfortunate that he allowed these arrangements to be concealed from the Sanderson family, and so led them to continue their preparations for a Dissenter's funeral. This Dore case is one that ought never to have arisen, and as far as we can now judge it never would have arisen if the vicar had taken the trouble to make his intentions clear to the bereaved family.

In the House of Commons on Thursday Mr. A. M'Arthur asked the Secretary of State for the Home Department if his attention had been directed to a paragraph which appeared in several Leicester papers in which it was stated that at the interment of Mrs. Pratt, who, according to the verdict of a coroner's jury, committed suicide while in a state of temporary insanity, the Rev. J. Brookes, rector of Croft, Leicestershire, instead of reading the Burial Service, read only a few verses of a psalm, and then abruptly concluded with the Benediction; if the statement was correct, and, if so, whether the action complained of was not illegal. Mr. Cross said he believed the facts were correctly stated. He should have thought that the one thing the clergyman did not do was the one thing not illegal, that was, not reading the whole service, but only part of it. After the verdict of the coroner's jury, he should have thought that the rev. gentleman would have had quite sufficient justification for reading the whole service—(Hear, hear)—which in his opinion would have been more consonant with common sense and Christian charity. (Hear, hear.)

MEETING OF DISSENTING DEPUTIES.

The annual meeting of the Deputies of the Three Denominations of Protestant Dissenters was held on Wednesday afternoon at the Memorial Hall, Farringdon-street, Mr. H. Richard, M.P., in the chair. Among those present were Mr. S. R. Pattison, Mr. John Broomhall, Mr. Andrew Dunn, Mr. W. Edwards, Mr. H. R. Ellington, Mr. J. E. Saunders, Mr. James Scrutton, Mr. Samuel Watson, Mr. J. Cavell Williams, Mr. Henry Wright, Mr. C. J. Tarring, and Mr. W. Holbein.

The SECRETARY (Mr. C. Shepheard) read the report of the committee, the topics referred to being the Burials Bill, the Bishopric of St. Albans Bill, the Increase of the Episcopate Bill, the Bill for the Abolition of Church-rates in Scotland, the Oxford University Bill, the Elementary Education (Application for School Board) Bill, and the Valuation Bill, and the proceedings of the committee and their friends in Parliament in relation to those measures so far as they affected the principle of religious equality were described. In closing their report the committee said they desired to put on record their opinion that the question of religious equality so firmly held by Nonconformists was making marked progress towards its consummation in the disestablishment and disendowment of the two Churches of England and Scotland; and the return lately made to the House of Lords showing the enormous amount of money contributed in recent years towards the repairs of cathedrals and the building of churches in England and Wales ought to convince the most enthusiastic supporters of the Establishment that the members of the Episcopal Church of England might be safely trusted to support their worship without being encumbered by the fetters of the State. The committee felt that so long as a favoured sect received the support of the State, Nonconformists must in self-defence be watchful to guard against the attempts which were sure to be made from time to time to extend the power and influence of the Established sect, and not the least of the evils attendant upon that favouritism was the antagonism thus of necessity perpetuated between different classes of the people.

The Chairman said :—Gentlemen,—I have to move, in accordance with custom, "That the report now read be adopted, printed, and circulated," and I wish also to make a few remarks. You must have observed that our opponents have never left us without work to do in the past year. No doubt the most important Parliamentary matter during that period has been the discussion in reference to the burials question. This question is, as we all admit, intrinsically not a large one; it is infinitely smaller than another which lies behind it, or of which it forms only a branch. But the controversy to which it has given rise has been one of singular significance, illustrating in a painful manner the spirit which a Church Establishment has a tendency to beget in the minds of its adherents, even when they are, as we all gladly acknowledge, otherwise excellent and estimable Christian men. (Hear, hear.) Any one who has watched the manner in which the ecclesiastical world was conulsved and agitated by this question during the late Parliamentary recess,—the episcopal circulars, the hot discussions in Convocation and at Diocesan Boards, Church Congresses, and other assemblies where the clergy "most do congregate," as well as the columns of the ecclesiastical journals—might have thought that the matter at issue was one that touched in a vital manner some essential point of Christian truth or Christian morality; and yet what we were asking for was simply, that a large body of our fellow-countryman, constituting, probably, a majority of the church and chapel-going population of this land, who have already an unquestionable and unquestioned legal right to interment in the parochial churchyards, should be allowed to exercise that right and to bury their dead with such rites, or no rites, as were most in accordance with their own preferences and principles. (Hear, hear.) To evade this small concession to common sense and Christian charity, the friends of the Church have been found taxing their ingenuity to the utmost, in devising alternative schemes, some of them conceived in a generous and conciliatory spirit which calls for our grateful acknowledgment, even though we were unable to accept them, and others conceived in a very different spirit, having for their object to prevent that being done here which is being done in Scotland, in Ireland, in the British colonies, in France, in Austria, in Hungary, in Russia, in Germany, and in other continental countries. Germany has been supposed to be somewhat of a martinet in its ecclesiastical, as in its military and civil, regulations; but a friend of mine, who is a member of the Prussian Parliament, has sent me this extract from the law relating to burials in that country :—"If at the place where the death happened a church or religious meeting-house of the denomination to which the deceased belonged exists with its minister, but without a burial-place, in that case the burial is to take place in the burial-place of the other denomination, to be solemnised by the minister, and according to the rites of the denomination to which the deceased belonged." (Hear, hear.) So that the Church of England, whose friends are in the habit of calling it the most tolerant Church in the world, appears to be in this matter the most intolerant Church in the world. (Cheers.) During the debate on Mr. Osborne Morgan's motion I was so unfortunate as to fail, in Parliamentary phrase, to "catch the Speaker's eye." I made several attempts to do so. Whether it was that the Speaker thought that I having spoken so frequently on this question, others who had not taken part in the discussions should have a preference over me, I do not know. I am not going to inflict upon this meeting the speech I had intended to deliver on that occasion; but although our side of the question was exceedingly well sustained; especially by the speeches of Mr. Knatchbull-Hugessen, Mr. Walter, and Sir William Harcourt—there were certain points in Mr. Cross's speech—the only speech in which any serious attempt was made to argue the question on the Ministerial side of the House—to which I wish, even at this late period, to make some allusion. (Hear, hear.) Mr. Cross attempted to establish an analogy or identity between the parochial churchyards and the private burial-places of the Dissenters. He asked, "Are you prepared to exercise reciprocity in this matter? are you prepared to permit members of the Church of England to be interred in your burial-places?" Well, that is a question which is not likely to arise, for, as I understand, the clergymen of the Church of England cannot read the Burial Service of the Prayer-book in unconsecrated places, and happily all our burial-places are unconsecrated. (Cheers,) But I have not the smallest doubt myself that if the question ever came in a practical form before Nonconformists, in ninety-nine cases out of a hundred they would willingly permit Episcopalians to perform the service of the Prayer-book in their burial-places. (Hear, hear.) If any objection were made, it would, I believe, be simply on the ground that, for the most part, our burial-places are of very limited extent, and hardly sufficient for the interment of members of our own congregations; I am confident that none would be made on any religious ground to our Episcopalian brethren having their dead buried by their own clergyman and with their own form of service. (Cheers.) But Mr. Cross overlooked the broad distinction that we have as parishioners an admitted legal right to bury our dead in the parochial churchyards. He himself has stated this as explicitly as any man. In the debate which took place in 1870 he said it was part of the common law of the land that every parishioner had a right to be buried in the graveyard of the parish church. Nobody pretends that there is any common law right for Episcopalians, or anybody else, to be buried in the private burial-grounds of Dissenters. (Hear, hear.) Mr. Cross asked whether the Church of England was to be the only religious body which was not to appropriate burial-places to the exclusive use of its members. If I had had an opportunity of speaking, I should have answered that question in the most explicit manner; I should have said "Yes, the Church of England is the only religious body which cannot appropriate burial-places to the exclusive use of its own members, simply because it professes to be the Church of the nation." (Hear, hear.) We will not allow our friends of that communion to play fast and loose; we will not allow them to claim the privileges of a State Church in one direction, and the privileges of a Nonconformist sect in another. (Cheers.) As Mr. Knatchbull-Hugessen remarked, the whole tendency of Mr. Cross's speech, and I may add of nearly all the speeches made in the House, when any question relating to the internal Government of the Church of England comes up for discussion—and such questions are continually arising—is to denationalise the Church, and make it a sect. We have not the slightest objection to that; but what we say to its members is—"If you are to claim the rights and liberties of a free church you must relinquish the special privileges which have been bestowed upon you by the State, and come down to the level of all the other free churches in the land." (Hear, hear.) Mr. Cross asked rather sarcastically, "How long has this grievance existed?" I believe it has existed for about three centuries. (Laughter.) That is, about as long as Nonconformity has existed in this country. If Mr. Cross meant to imply, as he probably did, that it was only lately that prominence had been given to this question, the reply is perfectly obvious; it is that the Nonconformists of this country have had to fight their way step by step to the possession and exercise of their civil and religious rights, and they naturally struggled for the most important of those rights first, leaving the least important to be fought for afterwards. (Hear, hear.) We have had to shake ourselves free from a series of enactments—the Act of Uniformity, the Conventicle Act, the Five-Mile Act, the Tests Act, the Corporation Act, and other Acts equally tyrannical and oppressive—which were passed under the instigation of Mr. Secretary Cross's own Church; we have had, I say, to shake ourselves free from these enactments, which fettered our limbs and almost strangled our religious and social existence; and we took in hand the most burdensome of these disqualifying enactments, first leaving the least burdensome to be dealt with subsequently. We had first to secure our very existence through the passing of the Toleration Act. We then had to fight for the right of serving our country without renouncing our religion. That was a strenuous and prolonged struggle, involving great sacrifices and sufferings, but the triumph was at length achieved, and the records of the conflict are to be found in the minutes of this body. We had next to contend for the right of celebrating marriages in our own places of worship, and for the right to a proper registration of the birth of our children. After that we had to teach our friends of the Church of England that it was their duty, as we account a similar work to be a privilege, out of their own means to maintain and repair the fabrics of the churches in which they worshipped God, without claiming the right to seize the furniture, the beds, the bibles, and the silver spoons of Dissenters to enable them to do that. (Hear, hear.) Then we had to fight our way to the national Universities, from which we had been excluded, and afterwards reproached with our want of culture and learning. (Hear, hear.) We went on step by step, and after years of struggling, in which we maintained the conflict with the undaunted spirit which we derived from our forefathers, we have succeeded; and, in spite of Mr. Secretary Cross, we shall succeed yet with regard to the burials question. (Cheers.) The simple truth is that

there is a large number of members of the Church of England who have not yet learnt to accommodate themselves to the great change that has come over the face of things as compared with the past. There was a time when it was thought right that one section of the community should impose its convictions and its practices upon other sections; and although but few persons can be found in these days who would put forward that pretension in terms, yet a great deal of the feeling which accompanied it still lingers in many minds, as is proved by the infinite complacency with which our Church friends stroke their beards, and take credit to themselves because they have granted what they call "toleration," and lay claim to a feeling of gratitude on our part for their lenity and liberality—a feeling of gratitude which I, for one, do not profess to entertain. (Cheers.) There was a little incident in the course of the discussion on the Increase of the Episcopate Bill which struck me as having considerable significance. My hon. friend Mr. Dillwyn, with that perfect courage of his convictions which so honourably distinguishes him—(cheers)—was stating his objections to that bill from the Nonconformist point of view. He incidentally remarked that the Nonconformists felt that it was unjust and unfair that they should be placed in a position of civil and social inferiority on account of their religion. Immediately a mocking, or chuckling cheer ran through those benches on the other side which are usually occupied by those who are friends of the Church par excellence. That ironical cheer was quite a revelation to me, for it seemed to say—at least, I could put no other interpretation upon it—"How preposterous and presumptuous it is for those people to claim equality with us who are the *creme de la creme* of ecclesiastical and theological propriety." ("Hear, hear," and laughter.) I say to them—"You must not wonder if, from our point of view, we cannot quite see that. (Cheers.) We fail to perceive what particular merit there is in a man's accepting the religion which the State chooses for him, instead of choosing one for himself, and that is in this respect all the difference between you and us." They cannot deny that we are as good citizens and as good subjects as they are; that we are as loyal to the Crown, as obedient to the laws, as honest and industrious, and as exemplary in the discharge of our social and domestic duties as they are. We maintain that we have also contributed something to make this England of ours what it is. (Cheers.) Nay more, we contend that, but for the exertions and sacrifices of Nonconformists, England would not be as well worth living in as it is. (Cheers.) Permit me to read two or three sentences which were written by an impartial witness. Mr. Lecky in his "History of Rationalism in Europe says, "It is difficult to over-rate the debt of gratitude that England owes both to her own non-Episcopal Churches and to those of Scotland. In good report and in evil; amid persecution, ingratitude, and horrible wrongs; in ages when all virtue seemed corroded, and when apostasy had ceased to be a stain, they clung fearlessly and faithfully to the banner of her freedom. Neither the persecution of Charles, nor the promised toleration of James, caused them to swerve. It is to Puritanism that we mainly owe the fact that in England religion and liberty were not dissevered. Amid all the fluctuations of its fortune it represented the alliance of these two principles, which the predominating Church invariably pronounced to be incompatible." (Cheers.) Now, gentlemen, as regards the future, I have no doubt that we shall still have occasion to maintain an attitude of jealousy and vigilance, in order to guard the rights of conscience and the privilege of religious equality from encroachment. I have been blamed for comparing the Established Church to the upas tree, which blights everything that it overshadows. I want to call your attention to a distinction which we are always making, but which our friends of the Church of England refused to recognise—the distinction which there is between the Church of England as a religious institution and the Church of England as a political establishment. Permit me to read two or three sentences bearing on this point from a lecture which I delivered in Manchester in 1873. On that occasion I said:—

The fact is that the Church of England has two histories—one as a Christian Church, and the other as an Established Church. The former is in many respects a great and honourable history. In that capacity it has its noble army of martyrs; its long and illustrious line of able, learned, and eloquent writers, who have contributed largely to vindicate the truth, to illustrate the excellence, and to enforce the duties of Christianity; its hundreds and thousands of pious, zealous, and devoted clergy, who have made full proof of their ministry among all classes of the community, from the highest to the lowest; its tens of thousands of men and women, trained under its influence, who, by their saintly lives and pure devotion to the highest service of humanity have embodied the Gospel in their own character and example; its large apparatus of voluntary institutions, religious, charitable, and educational, spread over the face of the country. These are things of which any Church may be proud. But its history as an Established Church is neither noble nor honourable. In that capacity, I fear, it must be maintained that in nearly all the efforts made by the people of this country, since the Protestant Reformation, to give a fuller and freer development to the national life, the Church of England in its official character has been uniformly and violently against them. (Cheers.)

Well now, gentlemen, is it not true that we are constantly called upon to contend for our rights against the encroachments of this Church? (Hear, hear.) It never gives us rest. We cannot engage in any kind of service, religious, educational, or philanthropic, but the pretensions of this dominant Church come across our path and arrest our progress. (Hear, hear.) If we go into the villages of our country to preach the Gospel to the poor, we are met there by opposition from this source. Even from the very extremities of the Empire there are continually coming attempts to give to the Church predominance over the rest of the community. Last night there was before the House of Commons a little measure, an exceedingly audacious one—the object of which was the foundation and endowment of two Church Establishments, one for the Anglican Church, the other for the Roman Catholic Church, in Gibraltar. (Hear, hear.) If the attempt had succeeded it would have saddled the maintenance of those Churches on the shoulders of the whole community in perpetuity; but happily the thing was too bad even for a Conservative Government to defend, and in the small hours of the morning the Under-Secretary for the Colonies announced that the scheme had been withdrawn. Again, the question of education is one of such national concern that it surely ought to be raised above all sectarian interests and passions, but notwithstanding that, we see members of the Church in different parts of the country endeavouring to make education of every kind subservient to ecclesiastical ends. (Hear, hear.) Look at the University question. At a time when there is a demand, not only from Nonconformists, but from many other classes also, that these great schools of learning should be thrown more widely open and that the principal offices in them should be accessible to the worthiest, the Marquis of Salisbury introduces in the House of Lords a bill, the object of which is to give the University of Oxford a more clerical character than it has ever had before. Look again at the way in which the Endowed Schools Act is being administered. Look at the schemes which have been proposed for Crewkerne and Exeter. (Hear.) Mention is made in the Report of the St. John's Hospital at Bath. In that case the Attorney-General had prepared a scheme under which no one was to be allowed to act as a trustee or take part in the administration of the charity unless he had signed a declaration that he was a member of the Church of England. Happily Vice-Chancellor Malins has refused to sanction that restriction. (Cheers.) In the case of the Elementary Education Act of 1870 constant attempts are being made, sometimes by open violation of the law, and sometimes by cunning subterfuges, for evading the spirit if not the letter of the law, and using it for sectarian purposes. To such an extent is that the case that the other day a deputation waited upon the Duke of Richmond and Lord Sandon from the Wesleyan Methodists of this country, and it appeared that the practices attempted at Upton and elsewhere were such as to excite the ire and indignation even of our long-suffering friend, Dr. Rigg. (Laughter.) Let me remark in conclusion that it is exceedingly painful to me to be placed in antagonism on these questions, with good men whose characters I honour, and with whom I am in sympathy on many points of greater importance. There may be persons who love conflict for its own sake, who are like the war-horse in the Book of Job, "which saith, ha, ha, among the trumpets, and smelleth the battle afar off." Such is not my temper. I would gladly avoid taking part in these strifes, if I could with a clear conscience; and if there is any motive stronger than another which prompts me to do what I can towards putting an end to the sinister alliance between the Church and the State, it is the hope, indeed the firm conviction I cherish, that it will tend to mitigate, if not destroy, those sectarian animosities of which the Church Establishment is so prolific a source. That Establishment is the middle wall of partition which divides good men from each other. It is the root of bitterness that springs up and poisons the peace of the churches; and while I contend for the separation of the Church from the State, in the interests of truth, in the interests of justice, in the interests of liberty, I do so, before all and above all, in the interests of Christian charity and brotherly love. (Cheers.)

Mr. S. WATSON seconded the motion, and it was agreed to.

The committee and the auditors having been re-elected,

Mr. BROOMHALL, in moving a hearty vote of thanks to Mr. Osborne Morgan, M.P. (for which and subsequent resolutions see the advertisement elsewhere), said that Mr. Morgan's name was now a "household word" among Nonconformists. Mr. Broomhall said that the other day a leader of the Conservative party in Surrey, where he himself resided, observed to him in a jocular way, "So, you see, Mr. Morgan did not succeed after all," and on his rejoining that Mr. Disraeli might before long himself propose a measure for the same purpose, that gentleman looked him in the face, and replied, "I should not be at all surprised if he did."

Mr. JOHN TEMPLETON, in seconding the resolution, said that if in any previous session of Parliament Mr. Morgan had had some claim to their grateful thanks, they were largely enhanced by the course he had taken this session. It was acknowledged that his speech was a very strong one in its arguments and the broad principle upon which it was based. They congratulated him and themselves also that the majority against the measure was so small, comparatively, in a House led by a Conservative Government. He regretted that their chairman had not the opportunity of answering the Home Secretary's speech and exposing the fallacy of his arguments. (Hear, hear.)

The resolution was then adopted.

Mr. C. J. TARRING proposed a resolution condemning some of the provisions of the Oxford University Bill, and protesting against the re-imposition of religious tests in any shape, and urging the removal of all restrictions in the case of headships and fellowships.

Mr. CARVELL WILLIAMS, in seconding the motion, said that the bill furnished a new illustration of the old proverb "delays are dangerous." It was not the fault of Nonconformists that the bill of 1871 was incomplete; for they did their best to make it complete. But Mr. Gladstone thought it wise to defer to the House of Lords in the matter, and urged that the abolition of clerical fellowships should be postponed till that question could be dealt with in connection with other academic changes. Well! those other changes were now about to be made; but Mr. Gladstone was no longer in power, and they were in the hands of Lord Salisbury. It might be thought by some that it was unreasonable to expect a Tory Government to adopt and extend the principle of the Tests Abolition Act; but why should it be unreasonable, when the nation had deliberately accepted the policy involved in that Act? (Cheers.) Certainly what had happened since justified that policy, and suggested the necessity for completing it. Nonconformists at the Universities were now numerous, and they had proved themselves to be worthy to share in all the advantages which the Universities afforded. (Loud cheers.) At the very least, they were entitled to insist that the Government, if it would not go forward, should not go backward. (Hear, hear.) It was true it denied any intention to do so; but it had been clearly shown that many of the provisions of the bill were of a reactionary character. The practical question was—what was to be done? He was glad to know that the Liberal leaders in the House of Lords were prepared to move amendments for securing the objects aimed at by the friends of religious equality—(cheers)—and he was still more glad to believe that University reformers were equally desirous of getting rid of clerical fellowships; believing them to be obstructive to learning, as well as unjust. (Hear, hear.) The real struggle, however, would be in the Commons, and for that they must now carefully prepare. It was unnecessary to speculate on the result; for, whatever might happen now, ultimate success was certain. (Cheers.) He remembered how they had first battered down the door which shut Dissenters out of Oxford; then had secured for them the right to take the lower degrees at Cambridge; and then, after a few more years, had carried the Tests Abolition Bill of 1871. They had succeeded because public opinion was with them, and it would be with them now; for whatever might be the wish of Lord Salisbury, the wish of the nation was that the Universities should be national in fact, as well as name, and be the heritage of all, without regard to their theological beliefs, or their ecclesiastical predilections. (Loud cheers.)

Mr. S. R. PATTISON moved the third resolution, which was a protest against a clause in the Valuation Bill of the Government, proposing to allow as a deduction from the value of tithe rent charge in the hands of an incumbent the amount of salary paid to a curate when a curate was required by the law. He said the history of the proposed exemption was curious—another instance of the watchful care of the clergy of the Established Church to obtain an advantage. Originally the tithe was burthened with the support of the poor. Before rates this was the fact: the 43rd of Elizabeth, which created poor-rates, expressly made tithes rateable. When the tithe was commuted for rent-charge about the year 1834, the rent-charge was in like manner made liable to rates. Then came the Parochial Assessement Act, laying down certain principles of rating. In the meantime the dereliction of assumed duty of providing for the religious wants of the whole popluation on the part of the Church had led to Acts of Parliament enforcing the keeping a curate in a parish containing a certain population. Public opinion had, too, led the bishops to make similar requirements of the clergy. The clergy, finding themselves thus compelled to do the duty for which the enjoyment of the tithe was a consideration, claimed that the cost of required curates was a necessary disbursement to be allowed against the tithe in estimating the value of the latter for rating. Overseers, petty sessions, quarter sessions, and even the Court of Queen's Bench, all yielded to the ingenious argument which dealt with the poor rates as if it were a personal tax, and not a tax on property. For several years this argument prevailed; but a sense of the injustice of the exemption led to its being brought again before the Court of Queen's Bench for decision. Then, after a most exhaustive discussion, the former cases were overruled, and the four judges, including the present Lord Chief Justice, delivered an elaborate judgment totally denying that the exemption claimed was founded on principle or on sound law. This is now the case in the Sherford case, which settles the matter against the clergy and in favour of equal ty. on the plain principle that all tithe is rateable as property, and it matters not who receives it. (Hear, hear.) To affirm the principle of the proposed clause would be to claim for all Nonconformist ministers deduction from the rateable value of their houses of the salary paid to an assistant minister or co-pastor, when such should be required. It would be a

gross case of inequality, and though the amount may not be considerable, yet it is objectionable as keeping up the old inequality against which we contend, and as helping to keep alive that sad feeling of religious alienation against which our chairman had so pathetically remonstrated in his address. (Cheers.)

This resolution having been seconded by Mr. J. SCRUTTON and carried,

On the motion of Mr. DUNN, seconded by Mr. H. WRIGHT, a cordial vote of thanks was given to the chairman, and the meeting then separated.

SACERDOTALISM.

The Rev. Dr. Mellor delivered the fifth lecture of the series on this subject last evening at the Memorial Hall. Sir Charles Reed presided. The subject was "The Lord's Supper, and Consecration and the Real Presence."

The LECTURER said that it was impossible to understand the ground upon which Sacerdotalism invested the Sacrament of the Lord Supper with such mystery, except by realising the meaning of the word "consecration," a term which had no New Testament warrant as used by Romanists and Ritualists. Its definite ceremonial signification transformed an ordinance of commemoration and fellowship into a dreadful mystery. It transformed the table into an altar, and the bread and wine into a stupendous oblation of the body and blood of our Lord offered by a sacrificing priest. The late Archdeacon Wilberforce, writing on "Consecration, the Essential Characteristic of the Holy Eucharist," spoke of our Lord's consecration of the bread and wine as the circumstance that gave them their peculiar character. In what, therefore, did the the act of consecration consist? What did the words used by our Lord imply? It was manifest that the words employed meant only a thanksgiving to God, and not a blessing directed on a material object. This exploded the sacramentarian and sacerdotal idea of consecrating the bread and wine. Nothing more than giving thanks was expressed by our Lord when He took the bread and wine. To assign any other meaning to the words was to adopt an arbitrary procedure, which assumed the point to be proved and rendered language a mere instrument of caprice. The words appeared in the Gospels with precisely the same meaning whenever used—as an example, in the case of feeding the multitude; and if that was not the meaning, they must be regarded in that case to have conferred the same consecration and the same powers in the miracle of the loaves and fishes—a conclusion which no sacramentarian, he supposed, would be prepared to accept. He was confirmed in his argument by the account given by Justin Martyr of the Lord's Supper. The lecturer proceeded to trace the history of the mystic meaning attached to the words, "This is my body," and "This is my blood of the new covenant," and said that the decision of the Council of Trent had raised more questions than it had settled. Having giving some instances of the divergencies of opinion as to the proper meaning to be attached to the words, the lecturer said they were samples of the brood of extravagant and revolting fantasies, all of which had been born out of the fundamental error of supposing our Saviour could mean, in the words of the Constitution, "to outrage every sense of man when he employed, in inauguration of the Supper, language which, when interpreted as figurative, finds its analogies not only, as we have seen, in other expressions of our Lord, but in every nation and kindred and people and tongue." He then proceeded "to consider yet further the real nature of the institution of the Lord's Supper, so far as that nature can be determined by an appeal to the words which our Saviour Himself employed on that night when He was betrayed." The essential object and purpose of the ordinance would be determined by these words. What the meal was on that evening it must have been designed to continue in the Church. It was not to be supposed our Saviour would omit its prominent and characteristic purpose. The proposition he had to defend was this: "That the Lord's Supper is a simple meal appointed by our Lord Himself, and enjoined upon his disciples as a monumental assurance and seal on His part, of His infinite love, as shown in His sacrificial death, and as a commemoration, on their part, of that same death through the participation of the emblems of bread and wine." This definition did not presume to deny the existence of other and important truths, which are inevitably suggested by such a meal, such as the unity of the Church, the necessity of mutual love, the obligations of a holy life; but it regarded them not so much as essentially involved in the definition of the Lord's Supper, but as natural inferences from its great central truth. It must not be forgotten that the Lord's Supper arose out of another feast, and employed the same materials, and both were feasts of commemoration. The older ordinance of the Passover reflected light on the new ordinance designed to commemorate a still more glorious deliverance. The definition of the Lord's Supper as a commemoration no one would dissent from, but there was the widest divergence concerning the elements of the commemoration; the conceptions it included, the emotions it presupposed, and the faith it pledged; for the commemoration could not be the same to those who differed either as to the nature of the death of Christ, or as to the sense in which the words "body and blood" are to be accepted. It would have been thought impossible to ascribe any sacrificial meaning to the words "Do this in remembrance of me," but the late Bishop Hamilton discovered in every word a striking support of the sacrificial character of the Eucharist; but this interpretation was unknown to the Greek Fathers, to the Latin Fathers, and to the whole race of Romish controversialists. But, in fact, not a word in the whole narrative had the remotest connection with sacrificial ideas. The ruling conception was simply "participation." The terms employed by the Apostle Paul precluded all ideas of a sacrifice there by no mention of "victim, sacrifice, propitiation, nor priest," therefore all these terms applied to the Lord's Supper were "ecclesiastical inventions." The lecturer proceeded to say, "Thus far I have endeavoured to show from an exposition of the teaching of the New Testament—the only final authority of this question—that the Lord's Supper was meant to be a commemoration of the death of our Lord, not a commemorative sacrifice; a simple feast at a table whereon lay the emblems of a love which poured itself out in death, and not, in the first place, an altar upon which a priest immolates the one sacrifice afresh, and then a table at which the Communicants consume the broken body and the shed blood. Nowhere do the Scriptures speak of the emblems as a sacrifice, of the table as an altar, or of the minister as a priest, and yet no terms could have been so appropriate as these if the Catholic conceptions of the Sacrament had been those which apostles held and sought to perpetuate in the Church. . . . And here I might have concluded the evidence of Scripture against the sacrificial view of the Lord's supper, and in favour of its being a commemoration of a sacrifice; but the doctrine of the real presence held by the Roman Church, and revived almost, if not entirely, in the same sense, by a certain section of the Anglican Church, renders it necessary to examine in the light of the same inspired teaching, the arguments by which it has been maintained." The lecturer then quoted some definitions of the character of the Lord's Supper; one by Dr. Pusey. These definitions declared in the one case that the body of our Lord is really present on the altar, and in the second case that it is there to be sacrificed. To sustain these views a series of theological distinctions and refinements had been set up to evade otherwise insuperable difficulties, and had exposed the whole theological science to the imputation of being an arena for the display of juggling with words. Inspired testimony should be sufficient to place beyond the range of controversy the fact of our Saviour's bodily presence in heaven, and of His presence there in such a sense as to preclude the presence of the same body on earth. The critical difficulties created by the assumption of the Romanists as to the real presence had "whetted the theological dialectic to such a degree of subtlety, that hair-splitting has become comparatively a coarse operation." (Laughter and applause.) The expedients that had been devised for the purpose of reconciling the "objective presence" of our Saviour's body with the Scripture doctrine that "he sitteth at the right hand of God," were the most extraordinary to be found in the whole history of human speculation. The liberties taken with the words "really," "truly," "substantially," were trifling compared with the manipulation to which the word "body" had been subjected, under which its meanings had varied from finite to infinite, and from material to spiritual, until the very nature of body had disappeared in its contradictory definitions. The lecturer then proceeded to say that it was clear while the Saviour was on earth He was never in two places at once, and that His body was not wrapt in the mystery which it was sought in these days to envelope it. With respect to the presence of the body of Christ as an "influence," this was repudiated alike by Romanists and Ritualists as an insufficient explanation; but any other presence on earth is inconceivable and unrevealed. It had been said that the body of our blessed Lord acquired new properties by its glorification, in virtue of which that is possible which otherwise would be impossible. The accession of new attributes was not denied, but at the same time it was reverently demanded whether the sacred writers afforded any hint that among those new attributes was that of being in any other place than Heaven at any one indivisible instant of time. There was no such revelation as certifying such a presence; but, as they had seen, exactly the reverse. Was it ever maintained by any Church that our Lord's body was glorified on the night when He instituted the supper? If the apostles partook of the true sacrament it was manifest it was not the sacrament of the glorified body, and if no sacrament was true but that which was a repetition of theirs, it could not now be the sacrament of a glorified body. The imagination might wanton at will in the region of speculation as to the new and wonderful capabilities which might be conceived as attaching to a body in its glorified state; but, inasmuch as the original and typical sacrament instituted by our Saviour was not, and could not be, the sacrament of His glorified body, all theological refinement was but labour in vain. The theory of the presence of the glorified body was invented for the purpose of supporting the doctrine of the multipresence (to use a barbarous term), of the natural body of our Lord. Reason was affronted and outraged by the contradictions which grew out of such an assumption as the multipresence, and hence recourse was had to the supernatural energies of powers supposed, without proof, to be inherent in the glorified body. But the expedient had been fatal to itself, for it destroyed the identity of the body now alleged to be offered by the priest with that body given by our Lord to His disciples, and had become a sacrificial commemoration of a body which could not be sacrificed.

The *Record* announces that the deanery of Ripon has been offered to Canon Fremantle, rector of Claydon, Bucks, and accepted by him.

The Rev. R. J. Webb, vicar of Hambleton-with-Braunston, near Norwich, has been received into the Roman Catholic Church. The rev. gentleman has published a pamphlet, in which he boldly asserts that salvation is not to be found in the Church of England.

THE GIBRALTAR ORDINANCES.—At their meeting last week, the executive committee of the Liberation Society passed the following resolution:—"The committee present their warm thanks to Mr. Dillwyn, M.P., for his prompt and successful action in bringing before Parliament the ordinances by which it was proposed to create, and to endow, Anglican and Roman Catholic bodies in Gibraltar; and they also express their satisfaction at the intimation of Her Majesty's Government that the royal assent will not be given to such ordinances."

THE OLDHAM GUARDIANS AND THEIR CHAPLAIN.—At a meeting of the Oldham Board of Guardians on Wednesday a letter was read from the Rev. R. M. Davies, Nonconformist minister, stating "that in the event of its proving illegal to engage and pay for the services of a Nonconformist minister as chaplain, he was willing to undertake the duties, which comprised attendance on Sunday afternoon, as well as one attendance during the week, without any remuneration." The guardians took no further action in the matter.

THE EPISCOPAL CHURCH IN AUSTRALIA.—In Victoria, State aid to religion has come to an end. The Anglican Church's share of this amounted last year to 18,000*l.* The see of Melbourne is about to be resigned by Bishop Perry, but he wishes first to set on foot among old colonists now resident in England, and others interested in the colony, a subscription for a "Clergy Stipend Endowment Fund," of 20,000*l.*, to be placed at the disposal of the local Church Assembly. The S.P.G. contributes 1,000*l.*, and the S.P.C.K. is asked to follow with 2,000*l.*—*Church Bells.*

DEAN STANLEY AND THE WESLEYS.—A sculptured memorial of John and Charles Wesley which has been placed in one of the aisles of Westminster Abbey was unveiled on Thursday by Dean Stanley. The gentlemen present included the President of the Conference, Sir Francis Lycett, Mr. Alderman M'Arthur, M.P., Mr. A. M'Arthur, M.P., Mr. J. C. Clarke, M.P., Dr. Jobson, Mr. Bunting, Dr. Punshon, and many other members of the Wesleyan denomination. After an explanatory speech by Dr. Jobson, the dean gave an address on the labours of the two Wesleys. He spoke of them as men whom it was a privilege for the Church of England to honour, and expressed a hope—only too likely to be vain—that no Churchman would question the claim of the founders of Wesleyanism to a memorial in the Abbey.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—On Monday a large and important deputation waited upon the Earl of Carnarvon, at the Colonial Office, on the subject of the law as it affects marriage with a deceased wife's sister in the colony of Victoria. Mr. Ald. M'Arthur, M.P., who introduced the deputation, said they attended in reference to a bill now before Parliament by Sir Thos. Chambers with regard to such marriages. In all the Australian colonies, with the exception of Queensland, Acts had been passed sanctioning marriage with a deceased wife's sister, and those Acts had duly received assent from Her Majesty; and the colonists felt that they were suffering from a considerable grievance owing to the fact that there had been a conflict of opinion in this country respecting the legitimacy of the offspring of such marriages. They felt that, enjoying all the rights of British subjects, it was the most offensive anomaly that those marriages should be recognised as legal and the children legitimate in one part of Her Majesty's dominions, while in another exactly the reverse was the state of the law. Lord Houghton remarked that this was essentially a colonial question. When they passed this Act they believed it carried the validity of marriage all over the world, and they felt, therefore, that all doubt on the matter should be at once removed. The bill was brought in purely as a declaratory Act for the purpose of declaring these marriages all over the world as honest and *bonâ fide*, and they now claimed their rights as both inhabitants of the colonies and subjects of the British Crown. He hoped Lord Carnarvon would further strengthen the great opinion entertained of his colonial administration by affirming, through Government, the Act of Parliament which had been alluded to. Mr. Lowe also spoke in favour of the objects of the deputation. Sir Robert Torrens said the grievance was that the moment that people lawfully married in the way referred to in the colonies set foot in England, they were declared to be living in adultery, and their children were branded as illegitimate. That was monstrous, and if it were not

remedied respect for the Crown, as a party to the Legislature, would be lessened, and the union with the mother country regarded with disfavour. (Hear, hear.) Lord Carnarvon, in reply, said it was a matter resting more with the Lord Chancellor or the Home Secretary than himself. He disagreed with the remark that the present state of things implied anything like a slight upon the colonies. It was a legal difficulty, which had to be faced with forbearance on both sides. If, however, a clear case of hardship could be made out, it might be submitted for the consideration of the law officers of the Crown to say whether any question existed as to the legitimacy of a child. The deputation thanked his lordship and retired.

Religious and Denominational News.

The Rev. John York, late of Willesden, having received and accepted a call to the pastorate of the Congregational Church, Cranbrook, Kent, commenced his stated ministry on Sunday, the 2nd of April.

The Rev. Thomas Manson, D.D., the father of the original Secession Church in Scotland, died in Perth on Thursday, aged eighty-three. His health has been failing for a long time past. Dr. Manson was held in high esteem both as a divine and a literary man.

Ealing.—The Rev. H. Arnold Thomas, M.A., who is about to enter upon his duties as successor to his late revered father, the Rev. David Thomas, at Highbury Church, Bristol, took farewell of the church at Ealing on Wednesday, March 22. After tea a large meeting assembled, and many members of the church gave expression in warm terms to their esteem and affection for their pastor and their great regret at parting with him, and a resolution to that effect was carried. Mr. Thomas, in reply, declared that the kindness he had ever met with and the pleasure he had derived from his association with his people in Ealing, would always be a most delightful reminiscence, both to himself and to Mrs. Thomas. They felt the parting keenly, and only such a call as had been addressed to him from his father's church—a church with which he, too, had been connected more or less from his infancy—would have induced him to take the step he had done, and which was, he fully believed, the will of God.

Apprenticeship Society.—The half-yearly election of the society for assisting to apprentice the children of Dissenting ministers, was held at the Memorial Hall, Farringdon-street, on Tuesday, March 28, 1876; the Rev. I. Vale Mummery, F.R.A.S., the President, in the chair. The Rev. J. C. Gallaway, M.A., opened the meeting with prayer. The president, after a few observations, proposed that Charles Metcalfe, Esq., the son of the founder of the society, and an old and faithful friend, should take his place and preside on the occasion. The minutes of the last meeting were read by the Rev. J. Marchant, hon. sec., who also announced that Joseph Wilson, Esq., of Sheffield, had forwarded a donation of 5*l.* to the funds of the society. A vote of thanks was presented to Mr. Wilson for his kind remembrance of a society to which he was so warmly attached. The poll was opened at twelve and closed at one o'clock, when the eight candidates at the head of the list were declared duly elected to the benefits of the institution. Thanks were accorded to the chairman, the hon. secretary, and to the gentlemen who had kindly assisted at the election.

The Wesleyans have issued their Home Mission and Contingent Fund report, from which it appears that they have 121 ministers engaged in home mission work, 6 in village evangelistic work, 15 in the army and navy, and 100 in circuit stations. Two hundred and sixty-nine circuits received aid from the fund, in addition to those receiving special grants. About 600 regular services have been commenced in home mission stations; 99 are held every week; 700 classes of church members have been formed, 153 Sunday-schools have been instituted, with an average attendance of 10,226 children; while 99 Bible-classes and 28 day-schools are in operation on the mission stations. Seventy-six home mission stations have been incorporated into ordinary circuit arrangements, and 74 ministers' houses have been provided in connection with the mission stations. Ten chapels are being built, or are projected, to accommodate 5,310 persons, at the cost of 30,015*l.* In 1856 the income amounted to 10,990*l.*; last year it amounted to 31,257*l.* Towards this general amount the contributions of the four highest districts are as follows:—Second London, 1,951*l.*; Liverpool, 1,886*l.*; Manchester, 1,633*l.*; Leeds, 1,453*l.* The Wesleyans take no State pay for their army chaplains.

Brighton.—Testimonial to the Rev. R. Hamilton.—At a meeting of the church assembling in London-road Chapel, on Wednesday evening last, an address, beautifully illuminated (by Mr. F. Curtis) and framed and glazed, was presented to the Rev. R. Hamilton, the pastor, in recognition of the twentieth anniversary of his settling there as stated minister of the church. The address mentioned that the chapel had been enlarged to double its original size, and three large schoolrooms erected during the rev. gentleman's ministry there, and alluded thankfully to the many souls brought to God through his labour among them, and to the harmony and earnestness which prevailed in the church. The address was presented by Mr. John Mansfield, one of the deacons, who spoke feelingly of many acts of personal kindness which had been shown by the pastor to his flock individually, and expressed the earnest hope of the church and congregation that he would long continue amongst them. Mr. Hamilton, who was much affected, in a feeling response, said that this was not the first proof he had received of their appreciation of his services, and that he rejoiced that God had spared him to labour amongst such a flock, expressing an earnest wish that they might all continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and be the means of doing much good work in the neighbourhood around London-road Chapel.

Presentations to Dr. Mellor.—On Fri night, the schoolroom of Square Congregational Church, Halifax, was crowded to witness the presentation of most valuable gifts to Dr. Mellor on entering upon the twenty-ninth year of his ministry, and the twenty-second year of his labours at Square Church. Mr. John Whitley opened the meeting with a short speech, in which he spoke of his life-long acquaintance with Dr. Mellor, the influence which Dr. Mellor's teaching and example have had upon his character, and the pleasant and easy task it had been to the committee to get up the testimonial. Mr. Crossley, M.P., made the presentation on behalf of the congregation in a touching speech, in which he referred, with great feeling, to the memories awakened by a retrospect of Dr. Mellor's ministry in Halifax. He trusted the doctor would long be spared to carry on the warfare as a good soldier of Jesus Christ. Dr. Mellor had lived, with but a slight interval, nearly thirty years in their midst; his beloved wife had shared his work and his responsibilities; and his family growing up in their midst would, they trusted, be to him in years to come a joy and a comfort. He then presented to Dr. Mellor, on behalf of the congregation, a purse containing a cheque for 1,100*l.*, and at the same time were uncovered a very handsome drawing-room clock and a pair of vases, of the style of the period of Louis XIII. These are gilt in real bronze, and and contain very fine specimens of flower enamels executed at the Sèvres manufactory. The clock is decorated with griffins, and upon it is the following inscription:—"Presented, along with the sum of 1,100*l.*, to the Rev. Enoch Mellor, A.M., D.D., by the members and congregation of Square-road Church, Halifax, as a token of their affection and high appreciation of his able and faithful services as their pastor for a period of twenty-one years. 31st March, 1876." Mr. John Mitchell next addressed the meeting on behalf of the Sunday-school, stating, in the course of his speech, that in the school no face was more loved and respected—nor less feared—than that of their pastor. The Mayor, on behalf of the teachers and scholars, next presented an illuminated address to Dr. Mellor. Dr. Mellor then acknowledged the presentations in an interesting and feeling speech. He said he could never forget that night passed among his dear people, whom he could say without affectation he had loved the more the longer and the better he had known them. He testified that from first to last there had been no quarrel, and nothing like a quarrel, between him and his people; yet he had never swerved a hair's breadth from what he held to be principle to please any living man. He would further say that there was not one man in his church who had ever sought in the slightest degree to restrain either his opinion or word. There was no position of which a man need be more proud than to be the voluntary minister of a voluntary church. It was not more than six weeks since he received a letter from a rector of the Church of England, saying very pleasant things to him, and expressing an earnest desire that he, and one or two other ministers in the Independent denomination he mentioned, would go over to the Church of England. The rector said it had often been with him a matter of wonder they were not there. That was not the first time that kind of astonishment had been expressed with regard to himself. He had no doubt if he had the same views as these gentlemen, he could be very happy in the Church of England; but he had not the same views, therefore he could not be happy, therefore he did not go, and therefore he remained where he was, and meant to do. With his knowledge of the Divine Word, and his experience, there was no denomination in which he should choose to exercise the work of a minister but the one in which he had laboured now for the greater part of his life; and of all the churches he knew there was not one with which he should mingle his lot with greater confidence and joy than that of which he had the happiness to be the pastor. Dr. Mellor referred, in affecting terms, to valued members of his church now no more, and to his love for the Sunday scholars; and said he trusted his gratitude would be seen in the future of his life rather than in the words he had then uttered. The proceedings were pleasantly interspersed with music by the church choir.—*Halifax Courier.*

Congregational Psalmody.—The last of the present course of lectures under the auspices of the Leeds Nonconformist Union of Young Men's Societies was delivered in South Parade Baptist Chapel on Wednesday evening, by Mr. J. S. Curwen, student of the Royal Academy of Music, whose subject was "Hymn Tunes and Hymn Singing." Mr. A. Campbell presided. The interest in the lecture was increased by the musical illustrations given by the Nonconformist Choral Union, conducted by Mr. Clough. Mr. Curwen said that his object was to indicate the directions in which congregational psalmody might be improved and beautified. His idea of hymn singing was congregational singing. This was what they all pretended to, and the pretence should be made a reality. Choirs, precentors, organs, and organists were all of value in as far as they promoted congregational singing. The congregation should either be silent or sing heartily. He thought a congregation must learn enough of musical notation to enable them to read hymn tunes from notes, and the tunes should be practised at home. The chief distinction between hymn tunes was between general tunes—those which which would suit any hymn of the same metre, and particular hymn tunes or those in which the composer endeavoured to give expression to one hymn and which ought never to be dissociated from the words of that hymn. This distinction, he thought, was sufficiently recognised. Many of them might have seen the old Reformation psalters, in which the tune was printed on the same page with the hymn, and the question was whether such a system encouraged congregational singing. There could be no doubt that it did, for the whole congregation, whether they willed it or not, had the tune before them, and had therefore the strongest incitement to take part in the singing. In the present state of English psalmody, however, there were difficulties in the way of carrying out such a system. Speaking of the old "repetition" tunes, which were now nearly extinct, he said that the condemnation of them was most unreasonable—(Hear, hear)—and if the distinction between general and particular tunes had been recognised, they would have had a longer life. The choir gave an illustration of one of these, which was heartily applauded. In the freedom and emotional expression in those old tunes there was an element highly pleasing to congregations, and which he did not hesitate to say our psalmody has suffered in losing. An important question in hymn singing was the speed at which they should move. Let them avoid both extremes, but they must remember that no fixed rule could be laid down. With regard to instrumental accompaniment in singing, he remarked that the introduction of the organ into their churches had been very rapid, and unaccompanied singing was now the exception. He did not regret this. What he cared for was congregational singing, and if that was improved by the organ let them have one in all their churches. In many instances, also, the organ was played too loudly. The custom with organists frequently was to put on more power when the congregation was weak—at any rate such was the instruction he used to receive. (Laughter.) The true remedies were singing classes, psalmody practice, and a little scolding and encouragement from the minister. But they must not shut their eyes to the fact that if the Nonconformist churches were polled they would find five harmoniums for every organ. He advised those who used the harmonium in their chapels to exchange it for a small organ. For the purposes of psalmody the worst organ was better than the best harmonium. But he believed that in the psalmody of the future the string and reed bands of the last generation would be revived—(Hear, hear)—and that the congregations would be delighted with them. But whether they had an organ or not, the best way to lead the congregation was by a choir rather than by a precentor. He did not like the sound of one voice dominating over the whole congregation. (Hear, hear.) For this reason the practice of the choir should be made as interesting as possible. The lecturer next called attention to the elaborate compositions sung by professional quartets in the churches in America, and illustrations of these were given by a quartet selected from the choir. In many of the churches in the United States there was no congregational singing, or at most only one or two hymns. Extravagant salaries were paid to a quartet of singers, and he supposed the people thought it unnecessary to do themselves what they paid others to do for them. (Laughter.) One other point worthy of consideration was as to whether they were to have "Amen" at the end of every hymn without regard to its real meaning. If it was only intended to show that the hymn was ended, then they might as well adopt the practice of waving their handkerchiefs or firing a pistol. In concluding, he said it was not part of his duty then to advocate the movement with which he was connected, but he pointed out that whilst others were compiling hymn books and subscribing to organs, the Tonic-Solfaists were training singers. (Hear, hear.) The Rev. George Hinds then moved a vote of thanks to the lecturer, to Mr. Clough, and the choir. The motion was seconded by the Rev. J. Compteton, and passed with acclamation.

Mr. Edward Jenkins, M.P. for Dundee, has written and published a satiric sketch, entitled "The Blot on the Queen's Head; or, How Little Ben, the head-waiter, changed the name of the 'Queen's Inn' to 'Empress's Crown Hotel (Limited), and the consequences thereof. By the author of Ginx's Baby.'" Mr. Jenkins prefixes to his sketch the following short preface:—It was only at breakfast this morning that the author, feeling a deep repugnance to the Royal Titles Bill, and seeing how rapidly it was being forced through Parliament, conceived the idea of the following trifle. With the energetic assistance of his publishers, it has been wholly written and printed in eleven hours, and is submitted to the public subject to these disadvantages."

Correspondence.

THE *CHURCH TIMES*.

XI.

To the Editor of the Nonconformist.

Sir,—I should be very glad to do anything in a moderate way to gratify the *Church Times*, but I am afraid I cannot give it my name—at least not at present. As the *Church Times* remarks, "It would be inconvenient." But I don't think the *Church Times* quite realises the reason why I should feel it inconvenient to do so. This being the case, I will let it into a little secret. I could not think of obliging that paper with my name, because I wish to save it from indulging in the "strong language" in which it would be sure to revel against the writer of these letters, instead of trying to answer his arguments, or mend its own ways. If it could not exercise self-denial enough to refrain from some very bitter sneers at poor dear Dr. Pusey, *clarum et venerabile nomen*, for the unpardonable offence of presuming to differ from the *Church Times* on the subject of the Bonn Conference, what would it, or rather what would it not say about such an unimportant personage as I am? Something awful, one may be quite sure. So by withholding my name, I shall have the satisfaction of feeling that the *Church Times* with have all the less "strong language" on its conscience.

Since, then, I cannot oblige the *Church Times* in one way, I will try and do so in another. It seems to invite me "to state what doctrine or practice it is of mine that I think gives me a claim to the title of a High Church-Rector?" Well, I daresay there are a good many such doctrines and practices. How shall I choose? and where shall I begin? Suppose I say I have a great abhorrence of the sin of simony, and a wholesome detestation of the traffic which goes on in the sale and purchase of benefices, involving the cure of souls, in this Established Church of ours? But stop—what am I saying? This will not make me pass muster as a "High-Churchman," with your sweet-tempered contemporary. Oh, dear no! Do I not every now and again see advertisements in this spokesman and representative of the Ritualists, proffering so many hundreds or thousands of souls for sale to the highest bidder, and occasionally throwing in the incentive of nice little trout-streams, as an additional inducement to the clerical gentlemen who think it well to purchase the right to feed the flock of God for money? True that these advertisements have a very unsavoury odour in the nostrils of many of the "High-Churchmen" for whom the *Church Times* speaks. But what of that? The money which the advertisements bring in is doubtless useful. And, *non olet pecunia*. Still, I don't think the poor, despised *Rock* would insert such advertisements. Certainly the *Guardian*, which is so often denounced by "High-Churchmen" for trimming and want of principle, would not, or I am greatly mistaken. Now, dear little *Church Times*, I think it was rather naughty of you to say, as you did last week, that "you regard disestablishment with neither fear nor repugnance." You must have forgotten for the moment that when disestablishment does come, there will be no more advertisements of snug little livings with nice little trout-streams.

So I must try and think of something else to make me pass muster as a "High-Churchman" of the *Church Times* flock. And this time, I believe, I have hit upon a test which is absolutely unimpeachable and unexceptionable. I can tell the *Church Times* that I have a very large amount of sympathy with the vigorous and spirited way in which it hurls eggs that have been kept beyond the period when they may be said to be available for edible or culinary purposes, at the State-made bishops and archbishops of the Church of England; especially at our spiritual, visible head, the Archbishop of Canterbury. I may, perhaps, think sometimes the eggs are a little too unsavoury, or are hurled with a little too much spite for Christian warfare; still I could not say in my conscience that I think our Anglican "Successors of the Apostles" do not, on the whole, get substantial justice meted out to them by your contemporary. And now, after this profession of my principles, I feel every confidence that even the *Church Times* will allow my claim to be a "High-Church Rector."

So let me invite the *Church Times* to study more deeply than it has yet done the whole question of disestablishment. It will be more profitable than reading "Martin Chuzzlewit." But if your amiable contemporary does wish to find an ecclesiastical Mrs. Harris in real life, just allow me to suggest that she might perhaps be found in an awful *sanctum*, not a hundred miles from Lincoln's Inn, in that *mixta persona*, who writes "we," and launches the weekly thunderbolt at Dr. Tait, on which, like Italy under Pio Nono's curse, he seems to thrive. And now I have done with trifling, although *dulce est desipere in loco*.

In all seriousness let me assure the *Church Times* that I have no wish to be any other than a friend and an ally, if it will let me. My words may sometimes seem bitter, but, God knows, there is no bitterness in my heart. The times are far too stern and threatening for any bitterness among Christians. Only two things I will not do. I will not join in the cry that orthodox Nonconformists, who conscientiously dissent from the Established Church, are schismatics. Nor will I make myself ridiculous by maintaining that the Church of England as by law established is not a Protestant Church. It is a Protestant Church, as I have found to my sorrow—Protestant to its very heart's core—although it has Catholic elements in its composition. The English people intended to establish a Protestant Church. It is a Protestant Church that they have, in intention at least, endowed with the revenues which once belonged to the Church of Rome. And it cannot be right, it cannot be honest, to try to expel Protestantism from the Church of England, or to endeavour to de-Protestantise it as a great national institution.

It is only with the Ritualistic policy that I find any fault. As to the leading Ritualists themselves, they are many of them, in my humble opinion, the saints of the Lord, notably such men as Mr. Mackonochie, and Mr. Carter of Clewer. But I cannot agree with their public policy, so far as I can understand it. I cannot believe that it is a policy which the Divine Head of the Church will ever bless or prosper. And I am disposed to think that, even for their policy, the Ritualists as a body are not responsible. They have been led into a defile by the generalship of their self-constituted leader, the editor, or editors, of the *Church Times*. And now, to use one of the military metaphors of which that journal, like Charles James Fox's tailor, is so fond, there is nothing before the Catholic party in the English Church but extermination, or the Caudine Forks. What is become now of the boasts to which we used to be treated every other week or so in the columns of the leading Ritualistic organ, that "we have triumphed all along the line." And, that "there may still be a dropping-fire maintained here and there among Low-Churchmen, but even that will cease after a little while." If any one believed all this nonsense, they must have been ineffably silly to come forward—as a party leader I mean. If they wrote it without believing it, in the hope that by writing it they might help to bring it about, I would rather not say what I think of such policy.

If it be needful for Catholic Christians to have a policy, why could not the English Church Union and the *Church Times* consistently from the beginning advocate the noble course which Mr. Tooth is pursuing? Refuse to plead before the State Courts about things with which the State has nothing to do, and take the consequence! Then everybody would have respected us, at least, instead of regarding us as a party with unmitigated contempt.

I will venture still to subscribe myself,

A HIGH-CHURCH RECTOR.

DR. MELLOR'S LECTURE ON SACERDOTALISM.

To the Editor of the Nonconformist.

Sir,—It may serve to tranquillise the deacon at Melbourne to be assured that neither of the quotations upon which he has animadverted has the authority of my MSS.; and that the latter one especially is as nearly as possible the exact opposite of what I hold and teach. If he will endeavour to maintain patience for about a month longer, I trust the volume will be in his hands, and he will then see not what I am reported to have said, but what I did say.

Allow me, however, to express my thanks to you for the wonderful accuracy which marks the condensed summaries usually found in your paper, and which, in the case of my lectures, astonish me the more on account of the shortness of time at your disposal before going to press.

Yours truly,

ENOCH MELLOR.

DEACONS.

To the Editor of the Nonconformist.

Sir,—I venture to think the "popular notion" alluded to by "A Deacon" concerning the origin of the deacon's office in the Christian Church is not so pure an assumption as he supposes. In a little pamphlet which I published a few years ago, and of which I shall be happy to send a copy to your correspondent if he will favour me with his name and address, I pointed out among other things the following:—

1st. If in the passage referred to, Acts vi., the actual word *deacon* (Greek *diaconos*) is not used, no fewer than three times do the kindred words *diaconia* and *diaconeo* occur in that brief narrative, though in the English they are shrouded under the thick disguise of the words *ministration* (ver. 1), *serve* (ver. 2), and *ministry* (ver. 3). Hence we need not be surprised if the word *diaconos* first began to get its special sense from the time of the incident recorded in that chapter.

2ndly. There seem to be other instances in which an institution *existed* in the Christian Church before it was *named*. Thus, besides *deacons*, I have found reason to believe that *elders*, *bishops*, *angels* (as church officers), and *churches* themselves, all came into existence some time—possibly many years—before they received the distinguishing names afterwards so familiar.

3rdly. The pamphlet referred to contains numerous, and, I venture to think, cogent reasons, which you will not thank me for reproducing here, for believing that the word *elders* was equivalent to our modern expression *officers* (or *office-bearers*) of the church, and was used as inclusive of both *bishop* and *deacons*.

Believe me, yours faithfully,

R. F. WEYMOUTH.

Mill Hill, March 30, 1876.

THE REVISION OF THE SCRIPTURES.

To the Editor of the Nonconformist.

Sir,—In the hope that your newspaper is read by some at least of the members of the Revision Committee, I ask permission to make a suggestion which may deserve their attention before their work is finished. Might not the separate books composing the Old and New Testaments be arranged in chronological order? I would not propose to alter the present plan of placing all the historical writings first. But the prophetical portions of the Old Testament and the Epistles of Paul in the New are at present arranged without the least regard for chronology; and though some questions might arise as to the exact order in which they were written, some improvements might surely be effected. The only other alterations required, I believe, would be to place Canticles before Ecclesiastes, and the Epistle of Jude before those of John.

BETA.

April 3, 1876.

UNCONSECRATED CHURCHES.

To the Editor of the Nonconformist.

Sir,—I quite agree with your recent editorial note that Professor Cheetham has over-estimated the number of unconsecrated buildings for Church of England worship. But even if it were not so, it seems to me to be scarcely right to claim these buildings as belonging to the *Establishment*. It is true that they are Church of England in the sense that the Church services are conducted therein by clergymen who are duly licensed so to do by the bishop. But here the connection ends, and there is so much similarity between these so-called church, and the ordinary Dissenting chapel, that it is doubtful whether they have any legal claim to the title "Church" at all; and seeing that in many instances some of the plainest rules of the Establishment are not only neglected but openly set at defiance, it does seem hard that they should be brought forward as witnesses in favour of a system which almost ignores their existence.

Take, for example, the very case mentioned in Mr. Cheetham's letter. If I had tried to select a striking example of the evils attached to the present system of the Establishment I could not have found a better one than the "large and handsome church" to which your correspondent refers. Here the parochial system has utterly broken down. Situated on the borders of a large metropolitan parish containing hundreds of thousands of inhabitants, I need scarcely say that the "cultivated gentleman" placed by the State to look after the spiritual interests of the parishioners, was scarcely equal to the work. For reasons to which I do not desire further to allude, the growth of Episcopalianism in this part of London has been hindered rather than aided by the provision made by the State for the religious welfare of the parish, and the increase in the number of churches has been

the result entirely of these voluntary efforts which the lovers of an Establishment affect to despise.

Some few years ago a railway came through this outlying portion of the parish, and a station was placed there. As a natural consequence, a large population gathered round the spot, and an entirely new neighbourhood was formed. Our Baptist friends—energetic as usual—soon started a chapel, and before long the Episcopalians, finding that the Establishment did nothing else for them but give them the privilege of paying a tithe rent-charge to the sequestrator of the living, erected an iron church which was duly licensed. The clergyman gained the respect and support of his congregation, which increased with the neighbourhood at a very rapid rate, and soon after an effort was made to erect a permanent building. This effort was successful. More fortunate than the Baptists, our Church friends obtained a grant of land from the freeholders (not without a protest from the Liberation Society, for the land belonged to an estate held in trust for educational purposes), and funds being liberally supplied by the voluntary offerings of the people, the "large and handsome" building was erected. So far all had gone well. The building was about to be consecrated in the usual way, when it was found that before it could be consecrated a definite district must be marked out for it. But the moment that a district was formed and the building consecrated, the patronage of the incumbency vested in the patron of the parish! To make matters worse it was rumoured that the patron was fully sensible of the valuable preferment that was about to fall into his hands, and was most anxious to place his son in the position. I need scarcely say that this discovery spread consternation among the Churchmen who, respecting their parson, and responding to his appeals had erected a building in which—if consecrated—he would no longer be able to officiate. So it was determined not to "conform" to the laws of the Establishment, and the building was not consecrated. A licence was obtained from the bishop; a "dedication service" was held, and the clergyman continued to officiate among his people.

Now surely all this savours more of the Dissenting chapel than of the Established Church. Here we have a building erected by voluntary subscriptions, not consecrated for ever to religious uses, but merely dedicated for the time being to the worship of God; and, if I mistake not, no endowment, but supported by pew-rents and the free-will contributions of the people; and, lastly, the congregation *appointing their own minister*. All this is utterly inconsistent with the principles of the Establishment—so much so that the present state of affairs only exists on sufferance. I am informed that the land was granted solely for the purpose of erecting a *church*, and that if the grantors were to enforce the conditions of their covenant they could compel the trustees to have the building consecrated, which statement, if correct, shows very clearly that a "church" has not yet been erected, but a building of a different character altogether. Nonconformists are in the habit of utilising their chapels for semi-secular purposes, and they hold meetings and lectures and entertainments of various kinds in their chapels at times and seasons when they are not required for public worship. This idea is abhorrent to Churchmen; but in the case in question there is nothing to prevent the "large and handsome" building from being turned into a lecture-hall, and used for secular purposes at any time. In fact, the iron church in which the service was formerly conducted *has* been turned into a lecture-hall, and both concerts and theatrical performances are held within its walls throughout the winter season.

I am far from blaming these good Church folk who have built their own church, appointed their own minister, and claimed to do pretty much as they like, regardless of the laws which would bind and fetter them at every turn; but I object to their claiming at the same time the prestige of an Establishment, and the freedom of Nonconformity.

I remain, Sir, yours obediently,

NONCON.

March 29, 1876.

THE NUMERICAL STRENGTH OF THE ESTABLISHED CHURCH.

To the Editor of the Nonconformist.

Sir,—I am sometimes much amused with the fanciful statements which are frequently made respecting the great value of the Church Establishment to the people of England and Wales, and of their great love and affection for it; and your leader last week on "Mr. Gladstone and Disestablishment" reminded me of some of them. One statement is that the Establishment represents the religion of a considerable majority of the people. This was a part of Mr. Gladstone's late reply to an application to present petitions on the subject. If he had said that the Establishment represents the religion of the aristocracy and higher classes, and of the tenants upon their estates, with their families and dependants, it would have been much nearer the truth. Another is, that the Church is deeply rooted in the affections of the people. A third is, that the rural districts are the stronghold of the Church. There are several others of a similar kind which I will not mention. When I read such statements, I am at a loss to know where the gentlemen who make them obtain sufficient data to warrant them in making what seems to me very loose and unwarranted assertions, the truth of which is not borne out by facts.

About three years ago a great and good work was done by the proprietor of the *Nonconformist* in obtaining returns of the amount of sitting accommodation in all places of worship in the large towns of England and Wales. Those statistics proved that Nonconformity was far stronger in most of the towns than the Establishment. But I have no wish to compare the Church with Nonconformity in that sense of the term. I much prefer taking the Establishment upon its own professions. Here is a Church which professes to be the National Church of England, and the question then arises what number of the inhabitants of the nation attend its services when its churches are open for worship. This is the true test of the matter, and it will have to come to this. The amount of sitting accommodation provided by the Church is no true test whatever. Many of the parish churches, both in the towns and villages, were built in the olden time by the Roman Catholics when there was no other church to go to, and they are much too large for the present day. Many of these, capable of holding two or three hundred persons or more, have seldom one-fourth of that number present, except perhaps at some special service when persons from the neighbourhood and from other churches and denominations attend.

But how are we to obtain the number of persons usually attending the services of the Establishment. We can only get at the number approximately, but we can get much nearer than many persons imagine. There need not be any mystery in the matter, and it does not depend upon any man's *ipse dixit*; for all we have to do is to go to church and see and count for ourselves, and compare the number present with the population of the various parishes.

About two years ago, the Rev. Mr. Clarkson, of Lincoln, wrote to the *Nonconformist*, stating that a committee of trustworthy men had been formed in that city to attend each church and chapel on the same Sunday, and count the number of attendants, men, women, and children. The statistics were given and the population of each parish of the city, and I remember taking particular notice of the attendance at the churches of the Establishment, and comparing the aggregate number of attendants with the entire population of the city, and I found it to be a little more than one-tenth of the inhabitants. And this, too, in the Cathedral City of Lincoln!

Take Norwich, which is another cathedral city. In the statistical tables of the *Nonconformist*, forty-six churches of the Establishment are given under Norwich, providing sitting accommodation for one-fourth of the entire population of the city. Now, this is a large number of churches for one denomination to possess, and some persons might think that the Establishment is very strong in Norwich; but this is more in appearance than reality, for those who are acquainted with the city know very well that although eight or ten of the churches are fairly attended, the sitting accommodation of the remaining thirty-six is seldom half occupied, and in some few of them not even one-fourth. So that in a cathedral city containing 80,000 inhabitants you will find usually from 9,000 to 10,000 persons in attendance at the services of the Church. Many of the churches in Norwich were built hundreds of years ago in very different circumstances from the present day, and if Churchmen themselves were called upon to erect them now, they would refuse to erect many of them in the places which they now occupy.

But, it is said, the rural districts, and not the towns, are the strongholds of the Church. Very well. Let us, then, now attend to the villages. The villages in Norfolk vary in size from 600 to 1,200 inhabitants. Let us take a group of a dozen of them in the locality in which I am now residing, and get persons to attend and count the numbers present. What are the results that we arrive at? You will usually see from seventy to 150 persons in attendance according to the size of the village, including the school children. The latter are an important item in the reckoning, for the attendance in many village churches would be a poor affair indeed if it were not for them. You thus find about one-eighth of the inhabitants present, and that is a fair average—and seven-eighths absent. And this is a sample of the whole county, and Norfolk is a specimen of the eastern counties generally. If you take the towns and villages of Norfolk together, from eleven to twelve per cent. of the population is a very fair average attendance at the Establishment. The population of the county is about 440,000, and if we allow 55,000 for attendants at the Established Church, we have 385,000 persons not present at the National Church on Sunday in one county.

What, then, are those sentimental phrases and fanciful statements worth, "The Establishment represents the religion of a considerable majority of the people of England and Wales." The Church is deeply rooted in the affections of the people." "The rural districts are the stronghold of the Church."

I am, Sir, yours truly,

C. P. Q.

South Creake, Norfolk.

THE LATE CHINESE OUTRAGE AT HANKOW.

To the Editor of the Nonconformist.

Dear Sir,—We observe that a paragraph from the *Shanghai Courier*, referring to an attack made by a Chinese mob upon the Rev. Griffith John and Dr. Mackenzie, has found its way into the English newspapers. Mr. John has furnished us with full particulars of the outrage, which occurred at the end of January near to the village of Wei-kia-wan, and about forty miles from Hankow. In order to relieve the anxiety of the society's friends with regard to our brethren, I have much pleasure in enclosing extracts from Mr. John's letter, which is dated Feb. 5. The personal injury inflicted upon our missionaries has, I am happy to say, proved to be but slight. It will also be seen that Mr. John's reference to Her Majesty's consul had produced the desired result, and that our brother was contemplating a second visit to the Hiau-Kan district within a few days. In a postscript to his letter Mr. John states—"Since writing the above the magistrate of Hiau-Kan has called upon me. I am going again in ten days or so. Everything will be all right. I am anticipating great things in connection with our work in that region. All things are working together for good."

Believe me, very truly yours,

JOSEPH MULLENS,

Foreign Secretary of the London Missionary Society.

Blomfield-street, London, E.C.,

April 3, 1876.

EXTRACTS FROM MR. JOHN'S LETTER.

In the district of Hiau-Kan there is a village called Wei-Kai-Wan, distant from the city of Hiau-Kan about six miles, and from Hankow about forty miles. In this village and the one adjoining to it there are about twenty Christians connected with our church, who have been baptized at Hankow from time to time.

On the 31st of January Dr. Mackenzie and myself left Hankow with the view of visiting the converts in those parts, and doing all in our power on the way by means of teaching and healing. Everything went well with us till we came within a mile or two of the Wei villages. That part of the country having never been visited by a foreigner before, we had to encounter along the whole journey the usual excitement connected with the missionary's first visit to a place, and for this we were quite prepared. But the villagers, so far from attempting to injure us, seemed glad to see us. In some instances we were received very kindly. Often were we pressed to stop and preach, and supplied with benches and tea. When, however, we came to a group of villages, distant from the Wei village about two miles, the whole aspect of things changed, and we soon found ourselves exposed to an attack, the violence of which surpassed anything I had ever witnessed in China, though I have lived in the country twenty years, and travelled over large portions of nine provinces. It became evident at once that the people of these villages had combined to assault us in order to make it impossible for foreigners to visit their part of the country again. I tried to remonstrate with them, in a way that I have often done in similar circumstances with perfect success; but it was worse than useless in this case. Remonstrance only intensified their rage. They commenced with hooting and yelling; but they soon proceeded to pelt us with lumps of hard clay. Fortunately for us there were no stones lying about. Dr. Mackenzie, though not wounded, was struck scores of times. I received two cuts, one on the face and one on the head. The general cries were, "Beat the foreigners—kill the foreigners—back with them to Hankow. Let them go and preach in Hankow. We won't have them come here and preach." One man had a large club in his hand; another had a rapier; and many looked like very fiends. About a mile on this side of the We village, there is a creek which had to be crossed ere we

could reach our destination. When we came to this spot there must have been a thousand people at least gathered on the banks. The villagers on this side wanted to drive us over the creek, and those on the other side threatened to kill us if we came within their reach. We ventured to attempt it; but the moment I set my foot on the bridge, I was saluted with a perfect shower of hard lumps of mud. We made our way back from this dangerous position as soon as possible; and though an attempt was made to force us on, we succeeded in regaining the bank. From what I have heard since, as well as what I saw at the time, I feel convinced that if we had not retreated we should have been murdered. Seeing that to proceed was simply impossible, I asked the permission of the mob to return to Hankow, and to my astonishment obtained it. Having walked about two miles in a different direction from the one we came, one of our native companions remembered that one of our converts was living in a village hard by. We sent him on to see if he could find him, and to ask the villagers if they would receive us for the night. It was now quite dark, and we were in a hostile country. In about half-an-hour our friend reappeared, bringing the convert with him. I asked the latter if he was not afraid to receive us. His reply was, "No, not in the least. We will receive you and protect you." As we entered the village we met his brother, who, though not a convert, is not wholly ignorant of the truth. He also gave us a hearty welcome.

On Wednesday morning, having done some work in the way of preaching and healing, we started for Hankow, which place we reached about eight p.m.

The conduct of the converts, and of many of their friends, exceeded my most sanguine expectations. When they were informed of our difficulties they hastened to our rescue, identified themselves with us, and did all in their power to protect us. One of their friends insisted upon walking side by side with me in order to shield me from harm. This noble act exposed him to many a hard blow, but he bore it all bravely and cheerfully. Another of our converts in the very height of the storm begged the mob to kill him but to spare his pastor. I was struck with the calmness and forgiving spirit displayed by these men. During the attack they maintained the utmost self-possession; and when it was over they never breathed an angry word. When safely lodged in the village I asked them how they felt. Their reply was, "Never better, our hearts are full of peace and joy. God has greatly honoured us in thus permitting us to suffer for His name and cause." "Have you any revengeful feeling?" I asked them again. "No," was the reply, "not the least; we only desire their salvation, and believe that God intends this to be the beginning of a great work in the district of Hiau-Kan."

I have laid the whole matter before H.B.M. Consul, and I feel confident that the case will be promptly attended to, and that the treaty rights of the missionary and the native Christians in these parts will be insisted upon.

Miscellaneous.

The Sacred Harmonic Society's forty-fourth annual Passion Week performance of the "Messiah," takes place on Wednesday next, the 12th inst., when the following attractive cast of principal vocalists will take part:—Madame Edith Wynne, Madame Patey, Mr. Sims Reeves, Mr. Shakespeare, and Signor Foli. This will be the last performance of the "Messiah" at Exeter Hall this season, and the six-hundred-and-second concert given by the society.

Another Endowed School Scheme Altered.—The Charity Commissioners have forwarded to the Education Department their revised scheme for the management of this trust, which was founded, in 1714, in terms of the will of Richard Ellsworth, for the benefit of Cutcombe, Timberscombe, and adjacent parishes in the county of Somerset. The former scheme of the late Endowed Schools Commissioners respecting this same endowment was approved about three years ago by the Marquis of Ripon, who was then Lord President of the Council. That scheme was laid upon the tables of both Houses, whereupon in May of the following year (1874) the Bishop of Bath and Wells obtained an address against it upon the ground that inadequate provision was contained in the scheme for the giving of elementary education, in pursuance of the principles of the Established Church, in favour of the several parishes which claimed to participate in the adjustment of the endowment. The second scheme, as did the former conditionally, deals with the bequest as being one which comes within the scope of the 19th clause of the Endowed Schools Act, 1869, and stipulates that in the new schools religious instruction shall be given in conformity with the doctrines of the Church of England. In each school the teacher in charge is required to be a communicant member of the Established Church, and the Vicars of Timberscombe and Cutcombe, and the Archdeacon of Taunton, are appointed *ex officio* members of the new governing body.

The United States and Capital Punishment.—At a meeting of the committee of the Howard Association, held last week at 5, Bishopsgate Without, London, E.C., some interesting home and foreign correspondence in relation to prisons, capital punishment, and kindred topics, was read, including a letter from the Hon. Marvin H. Bovee (ex-senator), of Wisconsin, giving an account of his meetings and addresses in favour of the abolition of capital punishment, and announcing the enactment of a law by the Maine legislature, for its total abolition in that State. It was also mentioned that the States of Ohio and Minnesota appear almost ready to follow this good example (owing in considerable degree to the efforts of Mr. Berre and his friends). The following resolution was moved by Mr. Lightly Simpson, seconded by Mr. Charles Smith, and adopted:—"The committee of the Howard Association of Great Britain desire to place on record their sense of the great value of the services rendered by the Hon. Marvin H. Bovee, of Wisconsin, to the cause of the abolition of capital punishment. Five States of the great American Union have successfully abolished the gallows, with increased, rather than diminished, security of the lives of their population; and other States are manifesting a tendency to follow this good example, a result which is, in considerable degree, owing to the wise, long-sustained, and indefatigable exertions of Mr. Bovee. The brand of slavery has disappeared from the North American continent. May the disappearance of the gibbet also follow in each remaining state successively. And the committee hope that their friend Mr. Bovee may live to witness many further approaches towards this desirable consummation."

Epitome of News.

The Queen and the Princess Beatrice reached Baden at four o'clock on Wednesday afternoon. The Earl and Countess of Derby had arrived just before. It is stated that the special object of Her Majesty's visit to Germany is to take part in the institution of a memorial to her half-sister, the Princess Hohenlohe-Langenburg, who died about four years ago. The Queen is expected back again in England about the 21st.

Her Majesty has, according to the *Morning Post*, presented Mr. Disraeli with her portrait painted in oil by a German artist.

The Prince of Wales, accompanied by the Grand Duke Alexis of Russia, left Cairo for Alexandria on Saturday afternoon. He was received at the railway-station by the Khedive, Cherif Pasha, the Consuls-General, and other persons. A guard of honour was drawn up at the station, and the band played the English National Anthem. The prince and the grand duke arrived at Alexandria in the evening, and went immediately on board the Serapis. The prince sailed for Malta on Monday.

The Princess of Wales left Marlborough House on Saturday afternoon for Sandringham, where her royal highness purposes remaining four weeks.

At a Cabinet Council held on Saturday all the Ministers were present with the exception of the Earl of Derby, who is now in attendance upon Her Majesty.

During the past week Earl Russell has been suffering from a severe attack of dysentery; but the dangerous symptoms have fortunately abated, and his lordship's health has now considerably improved.

On Friday a deputation waited on Lord Carnarvon and gave an alarming account of the state of the Island of Barbadoes, where, they said, in consequence of the Governor's appeals to the negroes in behalf of a scheme of confederation to which the local authorities and the planters were opposed, there was great excitement, the cane crops being constantly fired, and bloodshed being anticipated. Lord Carnarvon said he knew of nothing to bear out the statements made by the deputation. He had telegraphed for information, and he felt bound to suspend his judgment.

The Speaker has caused to be conveyed to Major O'Gorman, M.P., a distinct intimation that he must henceforth take official cognisance of any infringement of order in the House made by the hon. gentleman.

The *Pall Mall Gazette* understands that a new post has been created at the Home Office, that of Assistant Under-Secretary of State, and that Mr. Godfrey Lushington, counsel to the Home Office, has been appointed to fill it.

A Civil List pension of 100*l.* a-year for literary eminence has been allotted to Dr. John Brown, the author of "Horæ Subsecivæ," "Rab and his Friends," and other delightful books.

Lieutenant Cameron, the African explorer, arrived at Liverpool on Saturday evening by the royal mail steamer Congo, and met with a very warm reception from a large crowd on landing.

The death is announced of Dr. Letheby, the well-known analyst, who was for many years the medical officer of health for the City of London, and lecturer on chemistry at the London Hospital. Dr. Letheby, who was a member of the Linnæan and Chemical Societies, was sixty years of age.

Dr. Tristram, the Chancellor of the Diocese of London, has granted the application by the Rev. Harry Jones, the Rector of St. George's-in-the-East, and the churchwardens, for a faculty to convert a part of the churchyard into a flower-garden.

The Hon. F. Walpole, member for North Norfolk, died suddenly on Saturday; and Mr. W. N. Hodgson, the member for East Cumberland, expired at his London residence on Sunday morning. Both hon. gentlemen were supporters of the present Ministry.

At the meeting of the select committee on the ballot on Friday, Mr. Swinyer, chief clerk to the Clerk of the Crown, gave evidence as to the custody of ballot-papers and their destruction at the Stationery Office. There were about five tons of papers at the general election. Two Tory election agents recommended that the present system of allowing illiterate voters to vote openly should be retained, while the returning officer for Horsham asserted that that system was unnecessary and gave facilities for bribery.

Miss Haworth, daughter of Mr. Robert Haworth, cotton-spinner, Longworth Mills, has died from the effects of the milk-poisoning at Eagley. This makes the eighteenth death.

The first trial of a shipowner on the charge of sending a ship to sea in an unseaworthy condition took place at the Liverpool Assize on Thursday. The defence was that the vessel in question was perfectly seaworthy, and that a large sum had been spent to make her so. The jury acquitted the accused.

No fewer than five fraudulent bankrupts were dealt with by Mr. Justice Mellor at the Leeds assizes on Friday. Sentences of imprisonment ranging from twelve to eighteen months were passed upon them.

Another magnificent royal sturgeon has been added to the collection of fishes at the Brighton Aquarium. It was caught off Chichester, and measures seven feet in length.

As Mr. Bridge, agent to Mr. Nathaniel Buckley, was returning on Thursday to his residence, Galtee Castle, from Mitchelstown, where he had been collecting rents, he was fired at by some person unknown. Mr. Bridge was severely wounded, and his driver, John Hyland, was shot dead. The outrage occurred on the public road within a couple of hundred yards of the Kilberry Police-station. It was market-day, and the roads were covered with groups of peasants returning home. This is the second attempt made on Mr. Bridge's life, as about this time last year he was fired at by a tenant under notice of eviction, and was wounded, for which he recovered compensation at the Limerick Summer Assizes. Since then he has had four policemen as a guard in his house, and two of them armed were on the car with him. Mr. Bridge's life is considered in danger. A man named Crowe has been committed for trial. At the inquest on Hyland on Saturday afternoon, there was an extraordinary scene with the jury. Several of them refused to find a verdict of murder against Crowe, some alleging that the killing of Hyland was mere mischance, and others pleading that the finding might prejudice his case. Ultimately they brought in an open verdict that Hyland's death was caused by a gunshot wound, but naming no one. Crowe, when confronted with Bridge on Saturday, is said to have exhibited no compunction, but to have told his intended victim that he was sorry to see him alive. The prisoner is an old man, feeble, and apparently on the verge of the grave. A special commission is spoken of.

There has also been a murderous outrage in Kildare county. On Thursday night a farmer named Wright was returning home from Edenderry when three men fell upon him and beat him savagely, leaving him insensible in the road. When found, he had thirteen cuts on his head, and his condition is considered hopeless. It is supposed the cause of the murderous attack was a dispute which Wright had with a labourer.

At the Liverpool Assizes, on Wednesday the Rev. Alexander Gallaher, Vicar of Feniscowles, Blackburn, obtained 1,500*l.* for injuries sustained by him in a collision on the Lancashire and Yorkshire Railway.

At Messrs. Christie's sale on Friday, 148 of Albert Levy's collection of paintings were sold, and realised 23,400*l.* "The Slave Market of Cairo" fetched 2,760*l.*

Some time ago Mr. Henry Pease, of Darlington, offered 50*l.*, through the English Anti-Tobacco Society, for the best essay against juvenile smoking. As the result, over a thousand applications have been received for the particulars.

The number of copies of a new book taken by Mr. Mudie is no bad test of its popularity and success, whether the work be history, biography, fiction, or poetry. The librarian gave an order for one thousand copies of the memoir of Dr. Norman Macleod.

A volume of essays, by various writers, on the "Endowment of Research," will be issued early in April. The contributors are the Rev. Mark Pattison, J. S. Cotton, C. E. Appleton, Rev. A. H. Sayce, Henry Nettleship, H. C. Sorby, F.R.S., Rev. T. K. Cheyne, and Prof. Thiselton Dyer.

Mr. George Macdonald has a new work in the press entitled "Exotics," a collection of poetical translations from German and Italian authors, including Novalis, Goethe, Schiller, Luther, &c. The volume is dedicated to "My Friends," and in the preface he illustrates the true principles of translation.

A novel entertainment, in the shape of a Musical Bee, is announced by Mr. Stroud L. Cocks, a member of the firm of Robert Cocks and Co. Prizes to the value of 30*l.* are offered to the best piano players and singers at sight (amateurs). Questions upon musical subjects will be put. Mr. Brinley Richards will preside, and the proceeds are to be given to a deserving object.

Dr. de Jongh's Light-Brown Cod Liver Oil.—Its surprising efficacy is thus explained by Dr. Whitmore, Medical Officer of Health for St. Marylebone: "If I were asked for an explanation of the marked success which for so many years has attended the administration of Dr. de Jongh's Light-Brown Cod Liver Oil, I should say that it is owing to its extraordinary medicinal, dietetic, and regimenal properties, and which are found to exist in no other medicine that I am acquainted with, in such uniform combination." Sold only in capsuled Imperial Half-pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s. by all chemists. Sole Consignees, Ansar, Harford, and Co., 77, Strand, London.—[Advt.]

BOARD, &c., IN LONDON, FOR TRANSIENT VISITORS ONLY,

At Mr. and Mrs. BURR'S, 10, 11, 12, QUEEN'S SQUARE, BLOOMSBURY.

FIRST-CLASS HOUSE AND ARRANGEMENTS. DINNER AT SIX.

"This is a book which no one who thinks about Oxford for himself or for his sons, ought to be without."—Guardian.

THE STUDENT'S GUIDE TO THE UNIVERSITY

AND COLLEGES OF OXFORD. Extra fscp. 8vo, 2s. 6d.

[Third Edition, Revised to March, 1876, this day.

Oxford, printed at the Clarendon Press, and published by MACMILLAN and CO., London, Publishers to the University.

SMITH, ELDER, & CO.'S NEW BOOKS.

NEW NOVEL by the Author of "Far From the Madding Crowd."

NOW READY, Two Vols., demy 8vo, 21s.

THE HAND OF ETHELBERTA.

By THOMAS HARDY,

Author of "Far From the Madding Crowd."

With Eleven Illustrations by GEORGE DU MAURIER.

STRAY PAPERS. By John Ormsby, Author of "Autumn Rambles in North Africa." Crown 8vo, 7s. 6d.

HUMAN NATURE: a Mosaic. Consisting of Sayings, Maxims, Opinions, and Reflections upon Human Life. Selected and Arranged by D. W. MITCHELL, Author of "Ten Years in the United States." [In a few days.

AS LIFE ITSELF. By the Author of "Clare Peyce's Diary." Fcp. 8vo, 4s. [Just published.

SECOND EDITION,

Revised, with considerable Additions.

MOHAMMED and MOHAMMEDANISM: Lectures delivered at the Royal Institution of Great Britain in February and March, 1874. By R. BOSWORTH SMITH, M.A., Assistant-Master in Harrow School. Crown 8vo, 8s. 6d.

"A clear, unbiassed, and unambiguous verdict, the influence of which, whether acknowledged or not, must be felt throughout the literary world."—Fraser's Magazine.

"A storehouse of valuable facts and eloquent reasoning."—Levant Herald.

THOUGHTS on ART, PHILOSOPHY, and RELIGION. Being Selections from the Unpublished Papers of SYDNEY DOBELL. With a Note by JOHN NICHOL, M.A., LL.D. Crown 8vo, with Portrait, 7s. 6d.

"The productions of a singularly powerful and original mind. It is difficult to say whether they are of more value as a storehouse of wisdom and imagination, on which men may draw at will or as indices to a method of thought and labour of a ripe and creative, if crotchety, intellect. There is behind all Dobell's speculations a measure of common sense which few who knew him only in his poems will expect."—Athenæum, March 11.

"A perfect mine of thought and reflection, of fancy and poetry. The thoughts have a value which places them in the front rank of literature. . . . The book should win its way wherever wisdom is sought and philosophy and art is loved."—Sunday Times.

NEW NOVELS, NOW READY.

A VERY WOMAN. By M. F. O'Malley. Three vols.

NEW NOVEL by the Author of "Lucy Fitzadam."

PARLEY MAGNA. By Edward WHITAKER, Author of "Lucy Fitzadam." Two vols.

London: SMITH, ELDER, & Co., 15, Waterloo Place.

Now ready, Second Edition, in 8vo, price 12s. cloth,

THE PARACLETE: an Essay on the Personality and Ministry of the Holy Ghost, with some reference to Current Discussions. By JOSEPH PARKER, D.D., Author of "Ecce Deus," &c.

"This is a work of great power and beauty. The author thinks clearly and strongly, and can express his thoughts with great precision and cogency. He has, moreover, great spiritual discernment. His conception of the inspiration of the Bible is very masterly. We heartily thank the writer for his manly, lucid, and powerful book."—British Quarterly Review.

". . . Most valuable. It is instinct with life; it is fresh, vigorous, and inspiring. The literary merits of the book are of a high order. . . . There is a resilient vigour, and at times a startling beauty about his style, which are all his own. He is also a very striking thinker, and few English writers have commented on Scripture with anything approaching to his vigour, directness, and originality."—British and Foreign Evangelical Review.

"A book of very great value. We have read the whole with a relish. It combines vigour of argument with much tenderness of tone and style."—Rev. W. Arnot in the Family Treasury.

"Is unquestionably a work of considerable originality, and is alike a valuable and welcome addition to our store of theological and defensive literature"—Record.

London: Henry S. King and Co.

ALLESLEY PARK COLLEGE, near Coventry. Established 1848. THOS. WYLES, F.G.S., Director. A Pestalozzian School for Little Boys.

THE Rev. G. D. BARTLET, M.A., assisted by four able Masters, RECEIVES, at his residence in South Grove, Highgate, SIXTEEN resident PUPILS, to prepare for the Universities, Public Schools, or Commercial Life.

A superior home, individual attention, and thorough grounding.

Highgate is strongly recommended by the medical profession.

Reference permitted to Rev. R. Bruce, M.A., Huddersfield; and Rev. R. Balgarnie, Scarborough; and to Rev. Josiah Viney, Highgate.

CONTINENTAL EDUCATION.—CAROLINEN INSTITUT, FRANKENTHAL, GERMANY.

EDUCATIONAL ESTABLISHMENT FOR YOUNG LADIES.

Principal—FRAULEIN BRAUN, assisted by good masters and resident governesses from Germany, France, Italy, and England.

Average number of German day-scholars 45, of German boarders 15, of English 5.

Pupils prepared for the German Government Examinations.

Frankenthal is situated close to the Railway Line upwards from Cologne, between Mayence and Heidelberg, being about an hour's distance by rail from each.

References kindly permitted to Professor Dr. J. P. Lange, Bonn-Rhein; and James Gordon, Esq., M.K., 227, King's-street, Aberdeen.

For prospectuses and further particulars apply either to the Principal, or to H. Braun, Esq., West Derby, near Liverpool.

THE LADIES' HIGH CLASS SCHOOL, MOIRA HOUSE, UPPER ADDISCOMBE ROAD, CROYDON, SURREY.

Principals—Mr. and Mrs. CHARLES B. INGHAM and the Misses CONNAH.

This School is established on the Collegiate System in furtherance of the principles for the higher education of women.

The training, moral, mental, and physical, is thoroughly systematised and carefully graded, and is under the guidance of trained and experienced teachers.

Each class meets in a separate room, and a laboratory has been added, in which the Senior Students are practically instructed in Chemistry and Physics.

Especial attention is given to the various branches of English, which are taught in a manner both efficient and interesting.

The Principals having resided for some time abroad are enabled to ensure to the pupils the practical acquirement of the Continental languages.

Unusual interest is attached to the study of Music by the combination of the Theory with the Practice, and by attention to rhythm.

References to well-known Congregational ministers and gentlemen.

For Prospectuses and names of referees, apply to the Principals.

The NEXT TERM begins MONDAY, April 24th.

INDEPENDENT COLLEGE, TAUNTON.

PRESIDENT—J. P. Spencer, Esq., Oakhill.

VICE-PRESIDENTS.

G. B. Sully, Esq., Bridgwater. | W. H. Wills, Esq., Bristol.
P. Spencer, Esq., Oakhill.

PRINCIPAL—Rev. W. H. Griffith, M.A. (Lond.)
SECOND MASTER—Thos Powell, Esq., M.A. (Oxon.)
MATHEMATICAL MASTER—J. McKenzie, Esq., B.A.
FIRST ENGLISH MASTER—J. C. Lambert Esq., B.A.
(Assisted by Five Resident Masters.)

SECRETARY—Mr. Edward Bayly.

Prospectuses may be had upon application to the Principal or the Secretary.

A Junior School for Pupils from seven to ten years of age.

CHAPPELL AND CO.'S, 50, NEW BOND STREET, W.

ONE HUNDRED VARIETIES OF ALEXANDRE ORGAN HARMONIUMS, ALEXANDRE ORGANS, AND PIPE ORGANS, FOR THE DRAWING ROOM, FOR THE CHURCH, FOR THE SCHOOL,

FROM 4 TO 200 GUINEAS.

May be tried side by side with American Organs by the best makers.

CHAPPELL and CO. beg respectfully to intimate that the adaptability of the above Instruments for the purposes indicated has elicited most favourable testimony. Their construction is characterised by several specialities, producing increased sweetness of tone and effecting vast improvements in the general working. Messrs. C. and CO. have adopted the

THREE-YEARS' SYSTEM OF HIRE AND PURCHASE,

FROM 5 TO 25 GUINEAS PER ANNUM.

ILLUSTRATED LIST, WITH TESTIMONIALS, FREE BY POST.

CHAPPELL AND CO., 50, NEW BOND STREET, W., LONDON.

MILTON-NEXT-GRAVESEND CONGREGATIONAL CHURCH.

This Church, while needed for a large parish in which Independency was not represented, was built on the outskirts of the population to meet the convenience of Milton Mount College. The removal of the pupils from its worship has been a heavy discouragement, and has taken away one source of income that was relied upon at the time of its erection to meet the interest of borrowed money. There is unhappily a debt of £1,500 on the building, which now adds to the unforeseen difficulties. To lessen this the ladies of the congregation have determined to hold A SALE OF USEFUL AND ORNAMENTAL WORK during the approaching summer. They respectfully solicit contributions of money or articles for sale. Those friends who are unable to attend the Bazaar would oblige by sending orders for purchases or work.

Signed on behalf of the Committee—

Mrs. GUEST, President, 12, Clarence-place.
Mrs. NATHAN, Treasurer, Sunny Vale.
A. E. (Miss) RIDER, Secretary, Harmer-street, Gravesend.

HOME and SCHOOL for the SONS and ORPHANS of MISSIONARIES, BLACKHEATH.

The ANNUAL MEETING of the Subscribers and friends of the above Institution will be held at the SCHOOL-HOUSE, Blackheath, on FRIDAY EVENING, April 7th.

H. W. DOBELL, Esq., will take the Chair at Seven o'clock. Several ministers, missionaries, and other gentlemen will address the meeting.

JOSEPH MULLENS, E. B. UNDERHILL, } Hon. Secs.

HOME FOR LITTLE BOYS, near Farningham, Kent

The Committee very earnestly APPEAL for FUNDS to enable them to feed, clothe, educate, and train to industrial work the three hundred homeless little boys who have been rescued from misery and crime, and who are now in the ten cottage homes at Farningham.

A. O. CHARLES, Secretary.

Office, Ludgate Circus, E.C. (corner of St. Bride-street.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.

Instituted May 10, 1758.

For Orphans and other necessitous Children of both sexes from any part of the United Kingdom.

Eligible between the ages of 7 and 11.
75 Orphans were admitted in 1875.
410 Orphans now in the Institution.
£10,000 a year needed to maintain its present efficiency.
SUBSCRIPTIONS will be thankfully received by

JOHN KEMP WELCH, Treasurer.
JONADAB FINCH, Secretary.

Offices, 73, Cheapside, London, E.C.

EARLSWOOD ASYLUM for IDIOTS.

ELECTION, 27 APRIL. Case of GEORGE HALL, a Candidate for Life, is respectfully recommended as one deserving the kind consideration of Subscribers. Proxies will be thankfully received by Thos. Halliburton, Esq., 88, Highbury New-park, or Mrs. Hall, 266, Fort-road, Bermondsey.

EDUCATION for YOUNG LADIES, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.

The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

French taught by a resident Parisian Lady.

BANK OF SOUTH AUSTRALIA. Incorporated by Royal Charter, 1847.

DRAFTS ISSUED upon Adelaide and the principal towns in South Australia. Bills negotiated and collected. Money received on deposit at agreed rates. Apply at the offices, 54, Old Broad Street, E.C.

WILLIAM PURDY, General Manager.

TERMS OF SUBSCRIPTION.

The NONCONFORMIST is supplied Post-free on the following terms:—

CREDIT.—Annually, 24s.; Half-yearly, 12s.; Quarterly, 6s.

PREPAID.—Annually, 21s.

AUSTRALIA.—Via Southampton, prepaid subscription, £1 3s. 2d per annum; via Brindisi, £1 5s. 2d.

Foreign Subscribers elsewhere are requested to add any *extra* postage that may be necessary.

We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

Cheques and Post-office Orders payable (at Chief Office to W. R. Willcox, Publisher,

18, Bouverie-street, London, E.C.

*** The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

First Line	1	0
Each additional Line	0	6
For Situations Wanted, five lines	2	0
„ Wanting Servants, &c.	2	0

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten lines or under.

*** As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the NONCONFORMIST has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

A Liberal Reduction made on a Series for Educational and all other Advertisements.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

J. T. Waraker, Toowoomba.—P.O.O. 1*l.* 5*s.* 4*d.* received with thanks.

* "G. S."—Next week.

The Nonconformist.

WEDNESDAY, APRIL 5, 1876.

SUMMARY.

We have by no means heard the last of the Royal Titles Bill. The debate and division in the House of Lords on Monday have evidently produced a considerable impression on the public mind. Less than one-half of the peers thought it worth while to record a vote—not less than 200 staying away—and of the total number, 227, who took part in the division, only 137 could be brought up to support the Government. It is probable that the bill will be read a third time and passed on Friday, unless the Lord Chancellor should introduce any amendment with the view of more strictly limiting the title Empress to India, in which case the measure would have to stand over till after the Easter holidays. At all events the bill cannot receive the royal assent before the House of Lords reassembles after the recess. If, however, the bill should pass that assembly on Friday, it has been arranged that Monday evening shall be set apart in the House of Commons for the discussion of an address to Her Majesty, to be proposed by Mr. Fawcett, praying "that she will be pleased not to assume any title other than the title of Queen." Thus the whole question will be reopened in the Lower House, and another test vote will be taken. Whatever may be the fate of that motion, there is little doubt that by the time of Her Majesty's return, April 21, numerously signed memorials to the Crown to a similar effect will have been sent to Windsor Castle, which may have some effect in shaping the terms of the Royal Proclamation as to the future style and titles of Her Majesty, whose final action may not only save her Ministers from serious embarrassment, but justify public confidence in her political prudence.

The other prominent parliamentary events of the week are dealt with elsewhere. In consequence of the discussions on the Royal Titles Bill, the measure relating to merchant shipping has made little progress in the Commons, notwithstanding the keen debates of the past week. Twenty-eight clauses have yet to be considered in committee, which cannot be resumed till after the 24th of April, when Parliament reassembles at the close of the Easter recess. When the Budget resolutions are brought forward to-morrow, Mr. Rylands will move an amendment in favour of such a careful revision of the estimates for the current year, as will secure a reduction in the national expenditure that will remove the necessity of imposing additional taxation on the country. We may hope that the whole subject of our rapidly-increasing expenditure will be thus brought under public attention.

The French Chambers are also about to take a long holiday, which is likely to be turned to account by the Government in cashiering another batch of reactionary prefects, and investigating the claims of purely political convicts to the pardon which President MacMahon is ready to bestow. The Budget Committee of the Chamber of Deputies has shown its confidence in M. Gambetta by choosing him its President. In responding to that honour the Liberal leader declared that they now had a Government that offered security to all legitimate interests, that the militant period of the Republic was now closed, and that all efforts should now be directed to that development of moral and material interests which the nation required. The state of siege is now everywhere raised in France, and there are signs that religious liberty in the departments, which arbitrary prefects suppressed at will, is now becoming somewhat of a reality for the first time since the war of 1870.

Matters are going from bad to worse in connection with the Eastern question, of which the postponement of the payment of the April dividends on Turkish stock is only a single sign. For some unexplained reason the whole tone of the Russian press on the affairs of Turkey has altered. The Porte is now abandoned, and Austria censured for her policy in trying to carry out the provisions of the Andrassy Note. The fortnight's armistice in Herzegovina is, however, observed on both sides, but if we are to believe Russian accounts the Bosnian insurgents have beaten the Turks. General Rodich has not yet persuaded the refugees to return, and their objections will be strengthened if Russian reports are true that "Conflagrations and massacres continue, and the Christian families are flying *en masse*." Pacific negotiations for ending the strife in these districts are well-nigh ended, and the prospect for the future is very dark.

The report of Mr. Cave, who was sent by our Government to examine the intricacies of Egyptian finance, has at length been published, and is on the whole favourable—that is the resources of the Khedive are enormous, but they cannot to any extent be realised, and his floating debt is immense. Relief has, however, been secured by liberal offers of help from Paris financiers, and we are warned that French influence at Cairo is in the ascendant. Be it so. Our Government were imprudent, perhaps, in sending out Mr. Cave, and would certainly be open to censure if they allowed themselves to be involved in the embarrassments of the Khedive. It may be hoped, as the *Times* remarks, "that we shall hear no more of special commissionerships, English guarantees, and all that kind of bait which the persons who have battened on Egypt hitherto would like so much to use 'just for one more loan.'" Most of the Egyptian stock has gone to France, and is not likely again to tempt English investors unless the Khedive takes his own financial affairs in hand.

Elsewhere we insert some interesting details of the Chinese attack on some missionaries at Hankow which we noticed last week. It will be seen that the injury sustained by the Rev. Griffith John was happily not serious, and that the incident is likely to help, rather than retard, the important work in which he is engaged.

THE BUDGET.

Sir Stafford Northcote has again shown himself to be a prudent financier. He has made the best of the materials at his command. By the Budget which he explained on Monday evening he enhanced his personal reputation at the expense of the Cabinet as a whole of which he is a member. The calculation of the Chancellor of the Exchequer last April erred only on the right side; his estimated revenue being exceeded by over a million and a half, and showing a surplus of income over expenditure, notwithstanding large supplementary estimates, to the extent of 710,000*l.* But Sir Stafford has been beaten by the great spending departments; and willingly or unwillingly, he has to provide for an expenditure during the financial year 1876-7 of 77,774,000*l.*, which before next April is sure to be swollen by means of supplementary estimates—the modern device for escaping Parliamentary supervision—to at least 78,000,000*l.* The depressed state of trade and other circumstances prevent the Chancellor from indulging so sanguine a view of the productiveness of the revenue as twelve months ago. Having to meet the deficit for the coming year of 774,000*l.* he cannot rely upon an increase of revenue to balance income and expenditure, and, therefore, he proposes to have recourse to increased taxation.

Granted that a deficit was inevitable, Sir Stafford Northcote has probably devised the wisest means of meeting it. Most people will probably concur with him in thinking that the suspension of the scheme for reducing the national debt, which was adopted last year, would have been unwise. The exigency is not a great one, and the suspension of the plan would have been equivalent to its abandonment. The Chancellor of the Exchequer adduced cogent reasons why an addition to the spirit duties would have been inexpedient. He therefore proposes to increase the income-tax a penny in the pound, but in a form that relieves the pressure of the tax where it is most felt. Sir Stafford proposes to fix the line of exemption at 150*l.* incomes instead of 100*l.*, and upon all incomes under 400*l.* he would allow a deduction of 120*l.*, instead of 80*l.* as heretofore. This seems to us to be a further recognition of a sound principle of finance. It gives relief where the shoe pinches, and mitigates *pro tanto* the unfair incidence of the income-tax. For our own part we do not pretend to deplore that the well-to-do middle classes, who have to so large an extent saddled us with a Tory Government, should feel the consequences of that act in their pockets. Nor is it possible to hope that anything short of the pressure of taxation will bring about such a change of public feeling as will check our present profligate expenditure.

It is only two years ago since the present Chancellor of the Exchequer on his accession to office found himself, in consequence of the good and economical administration of his predecessors, in possession of a surplus of five and a-half millions; it is less than two years since Mr. Bright declared that seventy millions ought to suffice for the financial needs of the British Government. Ever since that period, amid all vicissitudes, the revenue has been steadily increasing. It is now 77,131,693*l.* Yet this does not suffice to meet the estimates of a Tory Government, who are actually obliged to impose additional taxation to make both ends meet! The economical maxims and practice of Mr. Gladstone have been ridiculed and discarded, and we see the result not only in extravagant expenditure but in the continual augmentation of supplementary estimates, and the loss of Parliamentary control over our finances. No doubt some portion of this increased outlay is due to the greater cost of education, and other truly national and indispensable objects. But these are, after all, comparatively small items in the enormous bill. The cost of our army and navy increases year by year. It has risen to a total of twenty-seven millions sterling in this time of profound peace; and, evidently, the limit has not yet been reached. We are told by those who set themselves up as judges that our military forces are wretchedly defective, and that our ironclad squadron is quite inadequate to defend our shores. Even with our prodigal expenditure we do not get anything like the money's worth. And so it goes on. Last April Sir Stafford Northcote thought that 75,522,000*l.* would suffice for the wants of the nation. To that large amount 900,000*l.* have been added in twelve months. But even this augmented sum will not do. The Chancellor of the Exchequer is obliged by his colleagues to clap on an additional sum of considerably more than a million and a quarter; which, according to experience, will have swollen to at least two millions extra before another April comes round. Where is this reckless expenditure of our national resources to stop? It does not seem that Parliament can give an answer. There the supervision of the Estimates has degenerated into a farce. It is a question of policy; and so long as the country is willing to confide its political destinies to the hands of an extravagant Tory Government, it will have to pay, and to pay dearly, for the luxury.

LORD SHAFTESBURY'S RESOLUTION.

The amendment proposed by Lord Shaftesbury in the House of Lords on the motion for going into committee on the Royal Titles Bill greatly simplified the issue between the promoters of and the objectors to the proposed addition to the royal style. It was thus worded—"That this House ventures to approach Her Majesty, in sincere and earnest devotion to Her Majesty's person and dignity, with an humble and hearty prayer that she may be graciously pleased to assume a title more in accordance than the title of 'Empress' with the history of the nation and with the loyalty and feelings of Her Majesty's most faithful subjects." The sole object of the resolution, it will be seen, was to deprecate the assumption by the Queen of the particular title of "Empress." The amendment opened to the Ministry a door of escape from the difficulties with which they have surrounded themselves, of which had they chosen to avail themselves, they might have done so without serious loss of prestige. Lord Shaftesbury is not a party man. It is true that his inclinations frequently sway him in the direction of Liberalism. It is also true that his feelings are, on many points, highly Conservative. No one would presume to look upon him as a fitting, or even a possible, instrument for giving effect to a party movement. In the present instance, his emphatic assertion of deep reluctance in opposing the Ministerial policy, to which nothing but profound conviction of duty would have prevailed with him, cannot be doubted. Moreover, the noble earl has been, throughout his useful career, in closer contact with what may be described as the lower strata of English society than any other peer, perhaps than any educated Commoner, of the realm. The fervour of his protest was remarkable. The reasoning by which he supported it was characterised in part by extreme simplicity, and in part by great breadth. It was plain that he spoke from the depths of his nature, and if the Lords could have been moved to reject the proposal of the Conservative Cabinet, we know not whether a more effectual force could have been employed for that purpose than the speech of the Earl of Shaftesbury.

Well, the Lords were not moved to the adoption of the noble earl's amendment. They rejected it by a majority of 46—137 voting against it, and 91 in its favour. We know not, of course, in what light Mr. Disraeli will look upon this critical division. The number of votes given in a House usually supposed to be

quite at the command of the Conservative Minister, can hardly be said to exemplify the alacrity of the peers in adding the title of Empress of India to the existing style of the Crown. It may be fairly taken for granted that all the usual influences which can be brought to bear by the Government upon the members of their lordships' House have been put in motion to secure a triumphant majority. The division list, however, strikes one as meagre as well as ominous. At any rate, it confirms the common impression that the feeling of the peers is very seriously divided on the question, which, if carried at all, ought to have been carried with entire, or, at the least, with approximate unanimity.

The matter in hand would seem to have been exhaustively argued by Lord Cairns in support of the bill, and by Lord Selborne in favour of the amendment. There appeared to have been a tacit understanding that to these noble and learned lords should be left the championship of the debate. They said, perhaps, all that could have been said, whether for or against the innovation proposed. It was observable, however, that Lord Cairns made no reference to the Russian argument of Mr. Disraeli, nor even to schoolgirls' primers or popular almanacks. Both of them went somewhat deeply into antiquarian lore. Neither of them professed to rest his case upon such researches. The Lord Chancellor contended that "Empress," a title, as he said, signifying "Ruler of Rulers," or "Sovereign of Sovereigns," was the only title appropriate to the Queen in her relation to the Indian potentates and people. This interpretation of the term, it must be confessed, lacks adequate authority. It was stoutly contested by Lord Selborne. But we have no intention in this place of describing with any minuteness of detail a single combat between the present and the ex-Lord Chancellor. The impression we derive from a perusal of their speeches is that there was no necessity for making the change. For eighteen years India has been governed by Her Majesty the Queen, without the necessity having been recognised of styling her Empress. The natives of India well understand her paramount authority. No evidence has been brought to light proving the slightest anxiety on their part to receive the boon which is in store for them. It will not tend to assimilate more closely either the interests or the destiny of the two countries, while, on the other hand, the assumption of the new title cannot but in some degree—possibly in a very serious degree—serve to dilute that sentiment of loyalty which in this country was never more potent than at the present moment. The experiment ventured upon is one which Lord Shaftesbury well described as threatening some loss and promising no gain. We shall not conciliate India; we shall certainly irritate, more or less, the people of this country. The Lords, however, have taken a different view of it. It is plain that the majority of them foresee no danger. They have distinctly decided that Empress is the proper title to be used, and they have thereby associated the responsibility of the Government with their own.

It might be premature to say that the question may be regarded as finally settled. Probably the great bulk of the English people, while they would prefer retaining the Royal title of the Sovereign, with all the traditions that have come down to them from ancient times, and all the historical associations which have gathered about it, are not likely to resent with keen or persistent indignation the assumption of a more pretentious style. If, however, they should lose somewhat of that zest with which they have looked upon the constitutional and domestic course which Her Majesty has so long and consistently pursued, the Lords must take no small share of the blame incurred. They have lost a fine opportunity of commending themselves to the sympathies of their fellow-countrymen. They might have illustrated by their votes on this question both the independence and the patriotism of their House. They have declined giving effect to the popular view of the case before them. We hope that public opinion somewhat over-estimates the mischief that will ensue. There is only one remaining mode of obviating it, and that is for each, in his own sphere, to decline and discourage the usage of the new title in any relation but that of India. Even sycophancy and toadyism may be humbled and subdued by a fair manifestation of manly contempt.

The *Athenæum* is extremely sorry to learn that the first volume of the "Life of Swift," which Mr. Forster published shortly before his death, is the only portion of his materials that he had embodied in a narrative form and that his work must consequently remain a fragment.

SKETCHES FROM THE GALLERY.

House of Commons, Tuesday Morning.

The Government have at length determinedly attacked one of the principal measures of the session, and have got fairly into committee on the Merchant Shipping Act. This desirable end was further pursued on Thursday night, under the most favourable circumstances as regards time. The Monday night previous had been devoted almost exclusively to discussion on Mr. Plimsoll's amendments seeking to introduce the principle of compulsory survey by the Government. On Thursday further amendments having the same end in view stood first on the paper in the name of the hon. member for Derby. But, true to his pledge not needlessly to obstruct the bill, Mr. Plimsoll withdrew these, accepting as final the division of the previous Monday. Lord Eslington, who has always taken an intelligent and independent interest in the bill, then brought forward an amendment with the object of removing the burden of proof from the shipowner, in the case of charges under the Act; but on a division found himself in a minority of 35 opposed to a majority of 252. Later in the sitting Mr. MacIver, who was much disturbed between his fidelity to his party, his interest as a shipowner, his inexperience as a member, and his constitutional nervousness, suddenly and unexpectedly moved to report progress, spasmodically making it clear, amid the murmurs of the Conservatives, that he had taken that step in order to give the House an opportunity of considering and weighing the fact that in this minority of 35 were all the shipowners of the House save one, and all the Ministers representing seaport towns save two. Mr. MacIver seemed to think that that was an important and singular fact. But the committee did not share his marvel, apparently thinking it a very reasonable thing that members representing the shipping interest should endeavour to make the best terms for themselves.

This question of compulsory survey will come up again on a later stage of the bill, and under a somewhat different aspect; Mr. David Jenkins proposing to move that survey shall be compulsory for all ships over 100 tons, but that the certificate of seaworthiness is to be obtained from such authorities as Lloyds. He will have the support of Mr. Plimsoll and Mr. Sullivan; the latter gentleman having given fresh proof of the catholicity of his mind by alternating his denunciation of Irish wrongs by the advocacy of seamen's rights. Sir Charles Adderley, it is now clear, has not in any measure improved in capacity for managing an important bill. He is just as unready and as blundering as he was last session, and manifests as prominently as ever his possession of a faculty for presenting a desperately firm front where ultimately he is bound to give way, and of showing himself irresolute where it is finally decided by the committee that he shall stand firm. Thus he gave a shock to the confidence of the committee when, rising with unusual promptitude to speak on Mr. Plimsoll's amendments, he loudly declared that if passed they would prove fatal to the bill. In another amendment, one moved by Mr. Norwood with the object of delivering the bill from the dilemma of having made the master of a ship responsible to himself for its unseaworthiness, the President of the Board of Trade sat dumb, hopelessly staring at the bill, afraid to commit himself to approval of the criticism, and not daring to deny what would appear patent to all who could read and had a general notion of syntax. Fate seems to pursue this unfortunate bill and its unhappy manager. Mr. Stanhope, the substitute for Mr. Cavendish Bentinck, from whom much was expected, is unfortunately taken ill just as the bill comes on. The flow of promotion to the Bench has left as legal adviser and pillar of legal argument during the debate, Sir John Holker, who is perhaps the worst Attorney-General that the exigencies of party ever inflicted on the House of Commons. It is probable that if a strict comparison were made it would be found that on Thursday night Sir John Holker made more blunders and displayed a greater density of comprehension than Sir Charles Adderley himself. Under these circumstances it then falls to the lot of the Chancellor of the Exchequer, in addition to his own duties, which must be exceptionally heavy just now, to sit though the long discussions in committee on this bill, ready to intervene and counteract the direful consequences of Sir Charles Adderley's management, reinforced by Sir John Holker's judgment and advice. When progress was reported on Thursday night two clauses of the bill on which amendments stood had been passed after two nights of heavy debate, leaving twenty-eight yet to be attacked. Nor may this statement of the position of affairs stand without qualification, for two of the questions which chiefly occupied the House on Thursday night were really not then settled; Mr. Jenkins' amendment being by consent deferred till a later clause was reached, and a half pledge exacted from the Government that they would on the report deal with the difficulty raised by Mr. Norwood.

At length Mr. Newdegate has succeeded in having debated in a full House and through a whole sitting the question of monastic and conventual institutions. But even this triumph was tempered by the accident that the discussion arose on a motion other than that for the reading of Mr. Newdegate's bill. The hon. member had his bill down for second reading on Friday night, but by chance of the ballot Sir Thomas Chambers had formally placed a kindred motion on going into Committee of Supply on the paper for the same evening. That motion would naturally have come on first, and so Mr. Newdegate, not without additional sadness of heart, made the best of the business by withdrawing his bill, and joining his forces to those of an ally who presented himself when the heat and burden of the day had been borne. It is one of the traditions of the Home-Rulers to count out Mr. Newdegate on the occasion of his annual field day. But on Friday divided counsels prevailed in their ranks. Some of them had prepared speeches, and were not to be denied the gratification of delivering them. On the other hand, the section who had made up their mind to count out Mr. Newdegate were not to be influenced by generous feelings towards their compatriots with the speeches in their pockets, and the count-out was twice tried. Once at least the sitting ran a narrow chance of being suddenly and summarily broken up by this means; and Dr. O'Leary, Sir George Bowyer, Major O'Reilly, and other hon. gentlemen, whose speeches were probably in print in Dublin, passed through some anxious moments. But the difficulty was overcome, and the prolongation of the sitting is the less to be regretted, as it afforded an opportunity for the delivery of a speech by Dr. O'Leary. Very few of the morning papers have preserved more than a score of lines of this remarkable oration, and none have succeeded in giving any flavour of its quality. Indeed, that would have been difficult to accomplish in the bare limits of a Parliament report, for Dr. O'Leary is chiefly great at gestures, the tragic character of which receive an irresistibly comic effect from the hon. member's personal appearance, he being nearly five feet high, and dressed on a scale suitable to the proportions of Mr. Ward Hunt or Major O'Gorman. After a long debate, illumined by some flashes of eloquence from Mr. Sullivan, and endowed with some common sense by the arguments of Sir William Harcourt, the resolution was negatived by 127 votes against 87.

Sir Stafford Northcote made his statement in introducing the Budget on Monday night under the depressing circumstances of there being strong and counter attractions "in another place." He had the smallest audience a Chancellor of the Exchequer has far many sessions past addressed his speech to; and it was, moreover, wanting in the grace which is understood to be conferred upon it by the presence of peers in the gallery over the clock. Not a single peer looked in all through the night. Worse still, for a man who has on several occasions proved that he speaks best under the provocation of the presence of a great master and rival, Mr. Gladstone was not in his place. But Mr. Childers was, and as he sat taking notes with unflagging industry, the committee felt uncomfortable under the apprehension that the right hon. gentleman would, when Sir Stafford sat down, deliver one of his tremendous harangues. But he forbore, probably holding his speech over for an occasion when it would have some chance of being reported, and Mr. Osborne put himself forward to stand in Mr. Gladstone's shoes. Sir Stafford Northcote's speech was exactly an hour too long, that portion being occupied with the preliminary discussion of figures that were in everybody's hands, and which had already been subject to all possible combinations. When he came to the new portion of his speech, he was clear and short enough; and no one who heard him could fail to understand that, after two years of office, a Conservative Government—the legatees of a surplus of six millions—had a deficit of 800,000*l.*, and were under the necessity of adding a penny to the income-tax.

The nightingale was heard at Chislehurst on Thursday last.

Literature.

*LIFE OF LORD MACAULAY.**

(Second Notice.)

The peculiar circumstances in which Macaulay was placed by the loss of his fortune did much to make the choice of career easy, but at the same time to render retention of *place* very difficult. He always felt that what those who were independent could afford to do in the way of apparent surrender to the demands of a Government, he could not afford to do, because his surrender would be attributed to mercenary motives. An element of disquiet was thus imparted to his political life, which one regrets, though his feelings are much to be honoured. It was therefore in the highest degree a welcome offer, when, in 1833 it was proposed to send him out to India as one of the Supreme Council. His salary was to be 10,000*l.* He calculated that in six years he could save 30,000*l*, and return to England an independent man; while in the circumstances in which he was then placed he could only continue in Parliament while he continued in office. "I could not," he says, "support myself in comfort on less than five hundred; and I shall, in all probability, have others to support." In political life, and in social circles, where he shone by his conversation—which was always fascinating, though sometimes too copious—his loss was deeply regretted. Lady Holland was most profoundly affected. Macaulay writes to his sister Hannah:—

I had a most extraordinary scene with Lady Holland. If she had been as young and handsome as she was thirty years ago, she would have turned my head. She was quite hysterical about my going; paid me such compliments as I cannot repeat; cried, raved, called me dear, dear Macaulay. "You are sacrificed to your family." But at last she said something about you. This was too much, and I was beginning to answer her in a voice trembling with anger, when she broke out again—"I beg your pardon. Pray forgive me, dear Macaulay. I was very impertinent. I know you will forgive me. Nobody has such a temper as you. I have said so a hundred times. I am sure you will bear with my weakness. I shall never see you again"; and she cried and I cooled, for it would have been to very little purpose to be angry with her.

The voyage is very interestingly described. He waded through quite a library of books; completely mastering, now that he had a practical purpose in view, the science of jurisprudence, which, before, even though a barrister, he had rather shrank from. He wrote articles for the *Edinburgh*, and altogether seems to have made shipboard very much like home—varying his studies by the congenial company of his sister Hannah, who went with him, and who became Lady Trevelyan, whilst he was still in India. He only stayed four years in India, but he returned with a competency, made up of his own savings and a legacy of 10,000*l.* left him by his uncle, General Macaulay. He left his mark on the educational system of Hindostan, and he prepared the way for the civil and criminal codes which have since been introduced with great benefit.

In 1839 Macaulay was elected member for Edinburgh, and became Secretary of War in Lord Melbourne's Administration. The circumstances which led to his defeat at Edinburgh in 1847 are detailed; but Mr. Trevelyan does not deny that his own temper and habits had something to do with the defeat. He at once set himself to work at his history. The first two volumes were published in 1848, and produced a profound impression. He himself says:—

The success of the History was marvellous. During the nine years ending with the 25th of June, 1857, Messrs. Longman disposed of more than 30,000 copies of the first two volumes; and within a generation of its first appearance, upwards of a hundred and forty thousand copies of the work were sold in the United Kingdom alone. In February, 1856, Macaulay received from his publishers the sum of 20,000*l.*, and this, it seems, was only part of what would be due to him in the following December. Well might he exclaim, "What a sum to be gained by one edition of a book!"

In 1857 Macaulay was elevated to the peerage. His dignity, however, was short-lived. He had long suffered from heart disease, and on December 28, 1859, he was suddenly and prematurely struck down. In the morning his nephew records that he mustered stength to dictate a letter addressed to a poor curate, enclosing 25*l.*—one of his many generous donations to persons in distress. Mr. Trevelyan found him sitting in his library very weak and languid, and at once returned to tell his mother—

On hearing my report of his state, my mother resolved to spend the night at Holly Lodge. She had just left the drawing room to make her preparations for the visit (it being, I suppose, a little before seven in the evening) when a servant arrived with an urgent summons. As we drove up to the porch of my uncle's house, the maids ran crying out into the darkness to meet us, and we knew that all was over. We found him in the library, seated in his easy chair, and dressed as usual, with his book on the table beside him. He had told his butler that he should go to bed early, as he was very tired. The man proposed his lying on the sofa. He rose as if to move, sat down again, and ceased to breathe. He died as he had always wished to die—without pain, without any formal farewell, preceding to the grave all whom he loved, and leaving behind him a great and honourable name, and the memory of a life, every action of which was clear and transparent as one of his own sentences.

It is unnecessary to say that in the later, as in the earlier parts of the work, lively sketches of literary and poetical characters abound. Macaulay says of Lord Byron:—

The worst thing that I know about Lord Byron is the very unfavourable impression which he made on men, who certainly were not inclined to judge him harshly, and who, as far as I know, were never personally ill-used by him. Sharp and Rogers both speak of him as an unpleasant, affected, splenetic person. I have heard hundreds and thousands of people who never saw him rant about him; but I never heard a single expression of fondness for him fall from the lips of any of those who knew him well. Yet, even now, after the lapse of five-and-twenty years, there are those who cannot talk for a quarter of an hour about Charles Fox without tears.

In 1831 he says that "when Sir Walter Scott dined at a gentleman's house in London some time ago, all the servant-maids in the house asked leave to stand in the passage to see him pass." But Macaulay's opinion of Scott, as a man, was not favourable, and, in a letter to Napier, he thus expresses it:—

He seems to me to have been most carefully and successfully on his guard against the sins which most beset literary men. On that side he multiplied his precautions and set double watch. Hardly any writer of note has been so free from the petty jealousies and morbid irritabilities of our caste. But I do not think that he kept himself equally pure from faults of a very different kind, from the faults of a man of the world. In politics, a bitter and unscrupulous partisan; profuse and ostentatious in expense; agitated by the hopes and fears of a gambler; perpetually sacrificing the perfection of his compositions and the durability of his fame to his eagerness for money, &c. I sincerely admire the greater part of his works; but I cannot think him a very high-minded man, or a man of very strict principle.

This extract shows him in relation to Mr. Gladstone. Macaulay had reviewed his work on "Church and State," and Mr. Gladstone wrote, acknowledging with some reservations the fairness of the article—

"In whatever you write," Mr. Gladstone says, "you can hardly hope for the privilege of most anonymous productions, a real concealment; but if it had been possible not to recognise you, I should have questioned your authorship in this case, because the candour and simple-mindedness which it exhibits are, in one who has long been connected with a political party, so rare as to be almost incredible. In these lacerating times one clings to everything of personal kindness in the past to husband it for the future; and if you will allow me, I shall earnestly desire to carry with me such a recollection of your mode of dealing with a subject upon which the attainment of truth, we shall agree, so materially depends upon the temper in which the search for it is instituted and conducted."

The following anecdote indicates the extent of Macaulay's reputation. Accompanied by Mr. Thackeray, he had gone to the Zoological Gardens to see a hippopotamus, then one of the novel sights of London—

Thackeray swears that he was eye-witness and ear-witness of the proudest event of my life. Two damsels were just about to pass the doorway when I was pointed out to them. "Mr. Macaulay!" cried the lovely pair. "Is that Mr. Macaulay? never mind the hippopotamus." And having paid a shilling to see Behemoth, they left him in the very moment at which he was about to display himself to them, in order to see—but spare my modesty. I can wish for nothing more on earth, now that Madame Tussaud, in whose Pantheon I hoped for a place, is dead.

Macaulay was no sportsman; could not even handle a gun; and did not care to ride. When in attendance at Windsor as a Cabinet Minister, he was informed that a horse was at his disposal. "If Her Majesty wishes to see me ride," he said, "she must order out an elephant." When dining at the Palace on one occasion, the Queen complimented him on his History, and owned that she had nothing to say for her poor ancestor, James the Second. "Not your Majesty's *ancestor*," said Macaulay, trying to be courtly, "but your Majesty's *predecessor*." He meant it as a compliment, he said, and the Queen seemed to take it so.

The final impression left is of a high pure personal character — friendly, disinterested, scrupulously honourable, obeying the rule of the best English common-sense in any moment of trial. Besides, he was warm in his closer attachments, clinging to those beloved with a devotion that often looks like heroism. He remained in many ways young at heart, and the self-abandonment he shows amongst his childish favourites, is one of the most attractive qualities—the more that it is hardly expected.

As a writer, later times may have a little to say in qualification of the general estimate. But this will most probably be because of the absence of certain high qualities than because of the presence of positive faults or shortcomings. Macaulay was, on the ground he claimed to tread, thorough. He left no stone unturned; he spared no pains, no expense. He was devoted to his work; and never touched what was uncongenial to him. Nor can we say that happy circumstances were always in his favour. He had to work for his bread and to support others, and he wrote without hint of compremise. Nay, with great temptations to abuse the power this popularity had given him, and to persecute those he disliked, he showed rare greatness in withholding his hand. He raised a high standard for *paid* literature alike in the scope and careful finish he imparted to it, and the manner in which he resisted all temptation to take advantage of reputation for mere money-making. In this respect, his example deserves to be specially emphasized.

But with all these qualities, one thing Macaulay lacked for securing the very highest place even in the range of literature he cultivated so successfully. He was powerful, always brilliant, and commanded his material as few men have done. But that subtlety, which proceeds more from sympathy than from any intellectual application or refluement—which gives the rarest *nuances*, the charming lights and shades, the airy suggestiveness, the graceful mystery, we have almost said, to individual character, are wanting in his record. His studies seem exhaustive just where they *should* give no impression of exhaustiveness. Every man is comprehended, labelled, reduced to an exact quantity, and set over against a quantity as exact but of a different order. He is seldom self-doubtful, seldom or never feels the awful mystery of motive, nor confesses himself swayed from his centre of self-satisfied observation by the prostrating puzzle of perverted will or of morbid inheritance. He is sometimes even superficial, though he has had all the help facts could give him, and his habit of bold and unqualified characterisation makes him pictorial at the expense of the dramatic elements, which an historian should not consciously obtrude as Mr. Carlyle has done, but which Macaulay ignored, "if he ever so much as recognised. His History is thus a series of biographical and social sketches—very brilliant and sometimes most impressive; but wanting that higher unity which comes only from what has been well called vicarious thinking"—that is, finding hint of the secret and justifying element that lay behind discordant or apparently repellent courses of action. Even in the course of this Memoir we find very direct illustrations of this. For example, at p. 355 of Vol. II. we read of Haydon:—

Read Haydon's memoirs. Haydon was exactly the vulgar idea of a man of genius. He had all the morbid peculiarities which are supposed by fools to belong to intellectual superiority—eccentricity, jealousy, caprice, infinite disdain for other men—yet he was as poor, commonplace a creature as any in the world. He painted signs, and gave himself more airs than if he had painted the Cartoons. . . . . Whether you struck him or stroked him, starved him or fed him, he snapped at your hand in just the same way. He would beg you in piteous accents to buy an acre and a half of canvas that he had spoiled. Some good-natured lord asks the price, Haydon demands a hundred guineas. His lordship gives the money out of mere charity, and is rewarded by some such entry as this in Haydon's journal: "A hundred guineas, and for such a work! I expected that for very shame, he would have made it a thousand. But he is a mean sordid wretch." In the meantime the purchaser is looking out for the most retired spot in his house to hide the large daub which he has bought for ten times its value out of mere compassion.

Now, if this may be admitted to express one side or tendency of Haydon's character, there must have been other elements—else how account for the feelings which such men as Wilkie and Wordsworth, and Keats, and such women as Mrs. Barrett Browning sincerely entertained for him. What idiots these must have been to make so much of and to enshrine in their writings such a piece of shameless pretension! He was merely, says Macaulay, a quack and a beggar; he was a great artist, a still greater art critic, and a man with many noblenesses, say the others. This out-standing fact asserts itself—that shameless quacks and unblushing beggars are not in the habit of fighting "all the powers that be" on grounds of principle; at risk of persecution saving such prizes to that country as the Elgin Marbles which Payne Knights would have sacrificed; keeping such touching journals as he kept, and passing away in such access of disappointed despair. No, they contrive to get along somehow, and make their whining pay better. The world does not get rid of them so early or so easily. Sensitiveness of a certain kind is always associated with irritability and want of calculation, with a humility which lies near to pride, and which one way would underrate and in another overrate its productions; and this is the key to Haydon's character, which certainly Macaulay did not find and did

* *The Life and Letters of Lord Macaulay.* By his nephew, George Otto Trevelyan, M.P. In two volumes. (Longman and Co.)

not apply to its interpretatien. His view of Haydon is the superficial vulgar one. Our excuse for dwelling so much on this passage is that it reveals specifically Macaulay's weakness; and, though we doubt Mr. Trevelyan's discretion in inserting several such extracts, we sincerely thank him for them as enabling us the more thoroughly to study Macaulay's genius and its workings.

In spite of a large and varied culture, the severity of "Clapham" in many ways clings to him, if it must be said that he never forgets its lofty individual standard of requirement. All this is seen even in his political attitudes. We respect deeply his faithfulness to his convictions; but we cannot fail to see also that frequently he did not make allowances for the other side, and for the feelings which may have mixed with the reasonings in the process by which their position was reached. When we read of the manner in which he "put down" that poor Methodist preacher, who ventured to ask a question regarding his religion at an election meeting, we feel that here was all the severity of a preacher, though engaged in the process of rebutting inquisitive approaches to religious belief. We lay down the book with a feeling that, notwithstanding that the biographer's opinion differs sometimes from the subject, he is by temperament too much akin to have written a complete biography, because he fails to present us with any sufficing picture of the leading intellectual elements—a process which might have required at once a subtler and a lighter literary touch than he commands. But he always writes agreeably and gracefully, and he has, on the whole, selected his materials well; and it may be said that to all who wish to form a clear image of Macaulay for themselves, here are the materials to enable them to do so.

---

*INTELLECTUAL DEVELOPMENT OF EUROPE.**

Our literature is rich in works, similar in scope and purpose to the one before us. Besides several translations from the French and German, we have of original productions the "History of the Inductive Sciences," by Dr. Whewell; "Moral and Metaphysical Philosophy," by the Rev. J. D. Maurice; and the "History of Philosophy," by G. H. Lewes. Their existence does not, however, render Dr. Draper's work unnecessary or superfluous. Like Mr. Lewes's history it is written with a special, though not identical aim, as will shortly appear; but it is what it professes to be, a history, and not a mere polemic. The edition before us is a second and revised one, and we welcome it as an indication that the number of its readers is increasing. To contribute somewhat to its deserved popularity we propose to give some account of its method and purpose, and to exhibit, so far as our space will permit, the treatment which successive endeavours after truth have received.

Dr. Draper insists frequently throughout these volumes upon two principles, to which he attaches the utmost importance, and which lie as ultimate truths at the foundation of his philosophy. First, that "social advancement is as completely under the control of natural law as is bodily growth"; and next, that "the life of an individual is a miniature of the life of a nation." Of the first proposition we need say nothing, since it is not applied in such a way as to exclude the action of free will. But the second may detain us for an instant before we pass on to the history to which both principles give shape. It is a somewhat striking fact that of the various organisms and structures which were selected by ancient writers as types of society in part or as a whole, one only has survived, and would appear now to have attained to permanence. It is that one with which St. Paul has made all readers of his Epistles so familiar—that of the body. Was it to him merely an apt illustration which served to throw light upon the Church and its members, or was it an analogy which gave precision to his thought, while it made apparent in physical form the spiritual relations of Christ and his believers? However that may be, we recognise with far greater distinctness than did his contemporary readers the force and truth of the metaphor. Mr. Herbert Spencer has said in reference to this subject, "Metaphors are here more than metaphors in the ordinary sense. They are devices of speech hit upon to suggest a truth at first dimly perceived, but which grows clearer the more carefully the evidence is examined." It is a hypothesis, of which he makes great use in his theory of social evolution, that there is a close analogy between the social and animal organisms. Their complete identity cannot, however, be established. Dr. Draper adopts this conception, which from the preface we learn he first set forth at a meeting of the British Association in 1860. This work is intended to complete an earlier treatise on human physiology, in which man was considered as an individual. Here the individual is regarded in his social relation, and as an emblem of universal humanity, and of nations. In social as well as in individual life it is shown that climate, geographical position, the seasons, and all other physical conditions operate and produce change. Further, that "there is a progress for races of men as well marked as the progress of one man. . . . . Groups of men, or nations, are disturbed by the same accidents, or complete the same cycle as the individual. Some scarcely pass beyond infancy, some are destroyed on a sudden, some die of mere old age." Another feature which is common to the individual and the community, is that "to the death of particles in the individual answers the death of persons in the nation, of which they are the integral constituents. In both cases, in a period of time quite inconsiderable, a total change is accomplished without the entire system, which is the sum of these separate parts, losing its identity." After enumerating many other resemblances which make up the proof of the proposition, Dr. Draper determines the plan of his work according to the stages of human life, from infancy to old age and death. Thus we have five ages of European life, "1. Of credulity; 2. Of inquiry; 3. Of faith; 4. Of reason; 5. Of decrepitude." Upon the last stage Europe, as a whole, has not yet entered, but intellectually considered Greece passed through every period.

With Greece, therefore, Dr. Draper begins. He sketches, in an admirable manner and briefly, the comparative theology of Greece; its false science and false conceptions of the world. This is the first stage, the close of which is the introduction of Ionic philosophy; this forms also the point of departure for Mr. Lewes in his history. The two works may be profitably compared together; they are indeed complementary. Mr. Lewes gives us the fuller account of the various systems of thought; Dr. Draper shows us with greater fulness of historical knowledge the causes which produced the various philosophical changes. Thus the first attempts of the Greeks to give a rational account of physical phenomena were the result of geographical discovery. "Our attention is riveted by the fact that, two thousand years later, the same thing occurred on a greater scale." Again, the chapter which is devoted to the Greek age of reason commences with an inquiry into the effects of the Macedonian campaign. It drained Greece of men; it created a commercial rival to Athens by establishing Alexandria; but it developed scientific tendencies; it gave opportunities for increasing knowledge; and it supplied the means by which the new city was enriched with literary and scientific treasures. The establishment of the Museum was one of the causes of the rise of Greek science. "To it, as to a centre, philosophers from all parts of the world converged. It is said that at one time not less than fourteen thousand students were assembled there. . . . . Under the same roof were gathered together geometers, astronomers, chemists, mechanicians, engineers. There were also poets who ministered to the literary wants of the dissipated city—authors who could write verse, not only in correct metre, but in all kinds of fantastic forms—trees, hearts, and eggs. Here met together the literary dandy and the grim theologian. At their repasts occasionally the king himself would preside, enlivening the moment with the condescensions of royal relaxation." From this Museum, tradition says, issued the Greek translation of the Old Testament Scriptures, and more authentically history tells us of the influence its speculative scholars exercised over the early life of doctrinal Christianity. As its establishment marks the rise of science and of the more exact philosophy, so the order issued by Justinian to close the philosophical schools is chosen by Dr. Draper as the epoch of final decrepitude and death of Greek intellectual development. It began with Thales, who sought to explain the Kosmos without the aid of theology; it ended nearly twelve centuries afterwards with Proclus, who declared that theology was supreme, above reason and science. This conclusion seems to be coincident with the starting-point. It looks "like a circle of endeavour"—as, indeed, it has been called. But there is no reality in the appearance, the fact is other than what it seems to be. If any geometrical form should be chosen to represent the path along which the human mind had travelled from Miletus to Alexandria, it should be a spiral not a circle. True, the thought of man had moved in many apparent circles, but it paused in Neo-Platonism at a point in advance of that from which it started; and in its course, and while it appeared many times to retrace its steps, it really each time described but a new arc in the intellectual sphere. The summary which Dr. Draper gives us both of the nature of the various questions asked during this period, and of the results attained, is of a useful kind; next to having constructed one for himself, the student will find this to be of great value. But work of this order can scarcely be done vicariously.

Before entering upon the general European development Dr. Draper digresses to consider the influence exerted by the philosophy of Rome, and by the concentration of political power under the Empire. It was the condition of the Roman world that made Christianity possible; at least that gave it an opportunity of spreading. Two distinctions are insisted upon by our author—one between Christianity as a religious faith and its organised ecclesiastical form, and a second between the doctrinal forms which Christianity as a religion assumed. These are said to have been threefold: Judaic, Gnostic, African. The first and second flourished for a time and then expired. The African form continues. This last is identical with what Dr. Milman in his history distinguishes as Greek Christianity. It arose in Alexandria, was allied to Platonism, and gave form and expression to the patristic beliefs which are received amongst us as our common church creeds. The period during which this formation of theological symbols proceeded, is the European age of inquiry, and closes with the capture of Rome by Alaric. The age of faith in the East was brought to a premature close by the combined force of Vandalism and Mohammedanism; Asia and Africa were lost to Christendom. The age of faith in the West is marked by paganism; the Popes increase their independent power, reject science, and create the Italian form of religion. Through the alliance of the Popes with France, that form was diffused, and produced the evils which always result from the union of religious superstition with political power. These chapters in which the ecclesiastical and social history of the middle ages is given are of great interest. The skill with which the selection of facts has been made, and with which they have been so combined as to produce a vivid effect, is of a very rare kind. It can scarcely be said to belong to the intellectual development of Europe. It was a period of stagnation or retrogression. But the fact is apparent, when this portion of the work is reached, that Dr. Draper has a distinct object before his mind, that of showing the superiority of science over theology, just as Mr. Lewes writes his history of philosophy to show the superior worth of Positivism.

This account of the age of faith is closed by a general view of the condition of society, which may be regarded as an estimate of the work of the Church without science, and as an indictment against it. The picture is indeed a gloomy and terrible one. The seventh chapter which concludes the history of the period is devoted to a detailed examination of the condition of England in the sixteenth century and again at the close of the seventeenth. The following paragraph contains the contrast between the progress in the ages of credulity without science and that already made in this age of reason and science:—

> Whoever will examine the condition of England at successive periods during her passage through the Age of Faith, will see how slow was her progress, and will, perhaps, be surprised to find at its close how small was her advance. The ideas that had served her for so many centuries as a guide had rather obstructed than facilitated her way. But whoever will consider what she has done since she fairly entered in her age of reason, will remark a wonderful contrast. There has not been a progress in physical conditions only—a securing of better food, better clothing, and better shelter, swifter locomotion, the procurement of individual happiness, an extension of the term of life. There has been a great moral advancement. Such atrocities as those mentioned in the foregoing paragraphs are now impossible, and so unlike our own manners that doubtless we read of them at first with incredulity, and with difficulty are brought to believe that these are the things our ancestors did. What a difference between the dilatoriness of the past, its unsatisfactory end, and the energy and well-directed intentions of the present age, which have already yielded results like the prodigies of romance.

These results Dr. Draper classifies under three heads:—"1. The ascertainment of the position of the earth in the universe. 2. The history of the earth in time. 3. The position of man among living beings." This sketch of the discovery of fresh facts and the formation of scientific theories of their connection is one which, though rapidly made, is full of interest and of useful information. It need not, however, detain us; it must be looked at by the reader as a whole and complete picture. The

---

* *The History of the Intellectual Development of Europe.* By John William Draper, M.D., LL.D. In Two Vols. Revised edition. (London: Bell and Son.)

conclusion is of more importance to us, and is one that needs to be enforced upon our theological teachers of the present time. It is evident that for the arrangement and examination of physical phenomena the scientific method is the right one. The denial of this delayed the acceptance of the truth respecting the relation of the earth to the solar system more than a century, postponed the discoveries which were inevitably dependent upon that, and deferred the social and material improvement of the people for a still longer period. By way of conclusion we quote two sentences. "There is no literary crime greater than that of exciting a social, and especially a theological odium agaist ideas that are purely scientific, none against which the disapproval of every educated man ought to be more strongly expressed. . . . . There is a fairer hope for nations animated by a sincere religious sentiment, who, whatever their political history may have been, have always agreed in this, that they were devout, than for a people who dedicate themselves to a selfish pursuit of material advantages, who have lost all belief in a future, and are living without any God."

SOME MAGAZINES FOR APRIL.

Space being precious, we can only take a few notes of some of the magazines this month. Mr. Matthew Arnold's article on the Church of England in *Macmillan* is dealt with elsewhere, but no one can pass this magazine by without once more referring to "Madcap Violet," the freshest tale, nay, almost the only tale written with genius that is now going through the serials. The next noticeable article is by Mrs. Masson on Mrs. Thrale. It is a mere compilation, easily done, but it indicates distinctive appreciation of character. Thanks to Miss Hill, whom we have often had to thank before, for her article on "Our Common Land," but should it not be Common Lands?

Is "The Dilemma" in *Blackwood* really come to "the end"? If so, the end is abrupt, and the title a mistake, notwithstanding some extraordinary merits which we have alluded to before, in the tale. The article entitled "1895" is a humorous skit on the "Lady-help" movement, which we all know is a great deal more sentimental than practical. "A. H. K. B." writes a paper on Norman Macleod, but it is altogether overdone. There is also a review of Mr. Ashley's life of "Lord Palmerston," but in the now usual *Athenæum* style of mere account and extracts. Singular to say there is no political article.

Of *Temple Bar* let us say that Mr. Wilkie Collins keeps up the mystery of the "Two Destinies" in his characteristic style, but that "Her Dearest Foe" for once, but for once only, hangs fire. The best article here is on John Forster, by R. H. Horne—"Orion" Horne, of course—in which we are glad to read that there exists an extensive Dickens correspondence which Mr. Forster did not use. As we said when Mr. Forster's "Life of Dickens" came out, it was impossible that Dickens should have written only to Forster. We gather that he wrote a good deal to others, "Orion" Horne amongst them.

The "Hand of Ethelberta," in the *Cornhill*, is working up to a climax, and so is the "Atonement of Leam Dundas," of which let us repeat what we said last month, that Mrs. Lynn Linton—for, of course, it can be nobody but Mrs. Lynn Linton—never before wrote with such power and such dramatic force. We, in common with the writer on Sir Henry Taylor's poems, have an admiration of them—have long had that admiration, but we altogether decline to adopt Mr. George Barnett Smith's (?) characterisation of "grandeur and durability." Sir Henry Taylor is incapable of grandeur. This is not saying much against him, and we should not have said it but for this unfortunate criticism. How many poets have attained to grandeur?

Let us say of *Fraser* that it has a most valuable article, to begin with, on "Secondary Education in Scotland," an amusing one on "Sicilian Fairy Tales," a scientifically instructive one on "A Beam of Light," a politically suggestive one on "India's Expectations," and—but in place of going further, let us quote something that ought to send the spring through heart and brain :—

Out of the city, far away
With Spring to-day!—
Where copses tufted with primrose
Give me repose,
Wood-sorrel and wild violet
Soothe my soul's fret,
The pure delicious vernal air
Blows away care,
The birds' reiterated songs
Heal fancied wrongs.
Down the rejoicing brook my grief
Drifts like a leaf,
And on its gently murmuring flow
Cares glide and go;
The bud-besprinkled boughs and hedges,
The sprouting sedges
Waving beside the water's brink,
Come like a cool drink
To fever'd lips, like fresh soft mead
To kine that feed.
Much happier than the kine, I bed
My dreaming head
In grass; I see far mountains blue,
Like heav'n in view,
Green world and sunny sky above
Alive with love;
All, all, however came they there,
Divinely fair.
Is this the better oracle,
Or what streets tell?
O base confusion, falsehood, strife,
Man put's in life!
Sink, thou Life-Measurer!—I can say
I've lived a day";
And memory holds it now in keeping,
Awake or sleeping.

The two remarkable tales in the *Gentleman's Magazine*—Mr. Buchanan's "Shadow of the Sword," and Mr. Francillon's "Dog and his Shadow"—are well continued. There is also a capital article on the Press in the House of Commons, by the "Member for the Chiltern Hundreds," but it is deficient in personal information.

Mr. Farjeon continues the "Duchess of Rosemary Lane" with remarkable effect in *Tinsley*. Do we recognise a half-portrait of Mr. Odger in Seth Dunbrick? Surely we do! Very tender is "Maggie?" So is "Herr Rudinger's Life Dream." What a faculty of imagination is being developed just now! Compare it with what existed a hundred years ago, when "Evelina" and "Pamela" were considered to be the works of prodigies.

Scribner's Monthly still excels all other magazines in variety. Its freshness belongs to the New World. We are disappointed—let us now say—with Bret Harte's story, but very interesting are the papers on "Yale College" and the Astor Family. Let us quote something for personal amusement and national edification from the charming "Notes":—

The theory seems still to prevail in some quarters, that all new Americanisms, however indispensable, are slang, and all new Anglicisms, however uncouth, are classic. A good anecdote has lately crossed the ocean, of an American girl who was playing croquet in England last summer. "What a horrid scratch!" said she indignantly, when her mallet once failed of its duty and she missed her shot. "Oh, my dear," said an English cousin, "you should not use such slang expressions." "What should I have said?" asked the American. "You might have said," replied the English maiden, after canvassing her vocabulary for a perfectly unexceptionable phrase—"you might have said, 'What a beastly fluke!'"

The *Langham Magazine*, edited by Mr. Voysey, is new to us. It is worth more notice than we can give to it this month. Let us say, however, that while its theology is free—witness "Moral Theism"—its writing is characterised by very high culture. Whether or no it intends to be a sort of light monthly *Westminster*, we cannot yet say, but Mr. Newman's article indicates, and that very earnestly, Theism, not Atheism—to which the *Westminster* seems to have surrendered itself. We decline to accept Mr. Kirkman as the greatest guide in philosophy, or to say that he has not "assumptions," both of which positions seem to be assumed by one writer here. By-the-bye, who is Mr. Kirkman?

We have to call attention to the admirable development of the "Pennant Family" in the *Quiver*, and to a fine article on the "Martyrdom of St. Stephen," by Dr. Hanna, in the same magazine. *Cassell's Family Magazine* is full of practical domestic advice, wise and sound, as well as its usual variety of tale and song. In the *Sunday at Home* Dr. Stoughton continues his papers on "Westminster Abbey," but the author should take more space. He does not give himself room for picturesque effect. Miss Frances Browne has good fortune in her tale of the "American War" in the *Leisure Hour*, and very admirable are Canon Rawlinson's paper on "Phœnicia" and Mr. Wright's on "Palmyra"—both written by men who know more than any other living men upon the subjects of which they write. Most readers will regret the end of "The Storm of Life" in *Good Words*. Of course, goodness is not always punished by pain and misery, although it is not always blessed by earthly pleasure. Nevertheless, Hesba Stretton never wrote more powerfully than she has in this tale. We don't think that Professor Blackie, although he says some clever things concerning the "Natural History of Atheism," has hit upon a philosophy of it, and that surely should be done. The *Sunday Magazine* is not remarkable, except for a fine and seasonable paper by Dr. Allon on the "Teachings of Spring."

The *Argosy* has the end of "Ketireh," by Johnny Ludlow, but as we intimated last month, Johnny has grown beyond youth. Mrs. Wood continues "Edina" with power, but the writing is somewhat slovenly. In the *Day of Rest* Mr. Macdonald is developing in "Thomas Wingfield, Curate," a high theology which we hope the readers will think about and not skip as they read—for he gives us much in little. The most remarkable papers next to Mr. Macdonald's are Dr. Vaughan's on the "Chapters of Faith."

We have not yet received the *Congregational Magazine*, but have to testify to the continued freshness of the *General Baptist Magazine*. Dickinson's *Theological Quarterly* is full of the best theological writing of America and the continent—without question the best selection of theological writing that is issued. In the *American Monthly*, published also by Mr. Dickinson, the best paper is by Dr. Collyer on "Patience."

All the children's magazines are before us. First, *Good Things*, the best in which is Henry Kingsley's tale of the "Mystery of the Island." *Peep Show* is not quite so characteristically humorous as usual, but good—perhaps better, notwithstanding. *Little Folks* has a magnificent programme well filled and well illustrated. Lastly, *St. Nicholas* accosts us with its American humour and American freshness. Let us end our notices with the genial welcome to England to "America's Birthday Party" this year, which may be taken as an indication of Mr. Goldwin Smith's mistaken views of American feeling:—

And we are happier to have England come than anyone else. For we can never forget that she is our mother-country, that her language is our language, and that, in great part, her blood is our blood. The British lion is a noble beast, and we welcome him warmly when he comes to us in jolly good humour, wagging his tail with gladness to see us. This is very different from the way he came growling and roaring a hundred years ago. He is a terrible animal to fight. I doubt if any national bird or beast, except the American eagle, could have torn itself away from the British lion, as our bird did in the last century.

BRIEF NOTICES.

Ancient Classics for English Readers. Edited by the Rev. W. Lucas Collins, M.A. (Supplementary Series.) *Livy.* By the Editor. (W. Blackwood and Sons.) The editor and publishers have done wisely to continue the series of classical works for English readers which were so widely appreciated. We welcome the first volume of a supplementary series, and we can specially commend it to all young persons as an admirably attractive and interesting introduction to the study of Roman history. An introductory chapter gives an account of Livy and his works; the following chapters contain a skilful abridgment of those works; and are followed by a map of Hannibal's route.

The Death and Burial of Aias. A tragedy of Sophocles translated into English verse by Lewis Campbell, M.A., LL.D. (W. Blackwood and Sons.) Dr. Campbell continues his translation of Sophocles very successfully. The commendation which we gave to the Œdipus and Philoctetes we can repeat in reference to the play before us. It is admirable as a poetical translation, and affords a faithful though not a perfectly literal rendering of the original. The same spirit animates both, and in consequence, the same general effect is left upon the reader's mind by the one as by the other. The character of the translation will be best seen by a few quotations. Lines 125 and 126 are thus rendered:—

For now I feel
All we that live are but an idle show,
And weak presentment of a shadowy dream.

The lines in which Jacmessa describes the result of her entreaties to Ajax to remain within his tent on the fatal night of madness (292, &c., in the original), are thus given:—

He, with few words well known to women's ears,
Checks me: "The silent partner is the best."

These show the limits Dr. Campbell has fixed for himself as a translator. The following will exhibit his power of rhythmical writing:—

Wild winter's snows
Make way for bounteous summer's flowery tread,
And night's sad orb retires for lightsome day
With his white steeds to illumine the glad sky.
The furious storm-blast leaves the groaning sea
Gently to rest. Yea, the all-subduer Sleep
Frees whom he binds, nor holds enchained for aye.
And shall not men be taught the temperate will?

The Christian's Manual. A Practical Guide to the Study of the Emended New Testament. By W. Cartan. (Williams and Norgate.) Mr. Cartan has sought to reconstruct the articles of the Christian faith as they were before fathers and and councils of the Church had put their construction upon them. In this purpose he has had recourse to the New Testament, though not to it exclusively, since many of its doctrines are found in an earlier stage of development in the Old Testament. He has further sought to find the true text of Scripture,

and from it to compile such a creed as he believes to be the creed of Christianity, though not of Christendom. The method seems to us to be open to certain objections, though we perfectly agree with those who refuse to accept the opinions of the Fathers before the words of Scripture. But something must be allowed to the too-much-abused doctrine of development. However, apart from the general question of method, this is a book which will be found exceedingly useful to professional students of the New Testament. To them it is addressed by its author.

Hidden Treasures of the New Testament, etc. By J. F. B. Tinling, B.A. (Bagster and Sons.) This work, written for the general Christian reader, is novel both in purpose and execution. The author's principle is "that it is essential to the true rendering of thoughts from one language to another that where the original writer repeats himself himself the translator should repeat himself, and where the former varies his words the latter should do likewise." The application of this is obvious. There are many words in the Greek Testament which have been translated sometimes one way, sometimes another, words which come closely together in the same passage. The author gives in the preface one or two familiar illustrations, as in comparing "1 Peter i. 7, the words 'praise,' 'honour,' 'glory' are an exact rendering of the Greek with John xiii. 50, 51, and John ix. 24, where we have 'glory,' 'honour,' and 'praise,' although in each case the original word is that translated 'glory' in the former example." We might quote many other illustrations, as, "To the *pulling down* of strongholds; *casting down* imaginations, and not for your destruction. The same word in all cases, excepting that in the second, the form is participial," and "A *good profession*: a *good confession*. The same words n both cases, literally *the* good confession." These will show the character of this work, which has been executed with accuracy and diligence. It s hould be interesting to any reader of the Bible to study it with the assistance of this little but scholarly handbook.

Daily Texts and Daily Mottoes for Young Christians. With illustrative Bible Readings for every Morning and Evening of the Year. (Hodder and Stoughton.) This little book has been got up with great care. The texts are short and well selected, and the appearance, on the whole, is most attractive. We have no doubt that it will find a good audience.

THE EDUCATION ACT.

London School Board.—At the meeting of the board on Wednesday, Sir Charles Reed announced that he had been invited by the Lord President of the Council to act as judge, as representing Great Britain, in the Education Department of the Philadelphia Exhibition, and that he had accepted the invitation subject to the pleasure of the board. He proposed to leave England for Philadelphia on the 6th of May, and to return in the latter part of June. The vice-chairman of the board, Sir Edmund Currie, had kindly promised to discharge the duties of chairman in the meantime, and he (Sir Charles) should arrange to remain in London during the summer recess to attend to the business of the board. Several members of the board congratulated Sir Charles Reed on the selection made by the Lord President, and cordially acquiesced in the arrangement suggested. Commenting on the other business the *School Board Chronicle* says:—

Happily the motion of the Rev. Evan Daniel, seeking to bind the London Board to commit themselves to a deduction of 15 per cent. from the number of children on the register in calculating school attendance, has been defeated, and is removed from the agenda paper. It is the end of a struggle which has occupied a vast amount of very valuable time at the board meetings, and that loss of time and useless and vexatious controversy must be laid at the door of Dr. Rigg, who, ever since the defeat of Canon Gregory's motion of two years ago, has been playing into the hands of the enemy on this question without any clearly defined or consistent object, and certainly without profit to any cause with which his name and the friends with whom he usually acts are associated. Whenever Dr. Rigg's contention on this question was put to a practical test his purpose vanished into thin air. If he had succeeded, the cause of education in London might have suffered, but there would have been no gain for those who had placed their confidence in Dr. Rigg at the election. It is some satisfaction to observe that the eyes of the representative of the Wesleyan influence in Westminster seem to have been opened at last, and that he has refused to lend Mr. Daniel his aid in the protraction of this mischievous contention.

School-Board Policy and Expenditure.—On Friday a conference of delegates from district boards and vestries was held at the offices of the Westminster District Board, Great Smith-street, for the purpose of discussing the policy and the increasing expenditure of the School Board for London, and to take such steps in the matter as may be deemed expedient. The meeting was largely attended, delegates being present from twenty-five districts or vestries. Mr. Z. D. Berry (Westminster) presided, and briefly opened the proceedings, after which various delegates addressed themselves to the subject. The speakers, without an exception, found fault with what was termed the extravagant and in some instances unnecessary expenditure of the board, which mounted up from 3*l.* in the pound to 5d. in the pound. After several speeches had been delivered, a resolution condemning the expenditure of the board was passed, and a committee was nominated to give effect to such resolution.

School Boards and Church Duties.—In the House of Commons on Friday, Mr. Richard asked the Vice-President of the Council whether he was aware that the school board of Burston-with-Shimpling, Norfolk, in advertising for a certificated mistress, offer a salary of 60*l.* per annum, "with 5*l.* in addition if the mistress will take charge of the Sunday-school, and occasionally play the organ in Church"; and whether a school board can legally make such arrangements and apply their funds to such purposes. Lord Sandon: I have no doubt that the hon. member for Merthyr has correctly quoted the advertisement; but he does not tell me in what newspaper it was issued, and I must confess that I was not aware of it till I saw his question. The House will, I am sure, agree with me that grave inconvenience might be caused if I undertook the censorship of the advertisements of school boards for teachers. ("Hear, hear," and a laugh.) The two other points of his question I will at once answer. As to the legality of arrangements being made by a school board for their teacher to play the organ in a church or to teach in a Sunday-school, we were advised in a somewhat similar case that such arrangements are legal. I must at the same time remind the hon. gentleman that the Education Department has nothing to do with the Sunday occupations of the teachers or with their religious views and observances—(hear, hear)—and that the department has no duty respecting teachers in public elementary schools under the present law beyond that of seeing that they are lay persons, are certificated, conduct their schools properly and respectably, and give the requisite number of hours of efficient secular instruction in accordance with the code. (Hear, hear.) As to the second part of the question, I need hardly say that the legality of charging the rates with payments in return for duties connected with Sunday-schools, churches, or chapels, is quite a different matter. With such questions, however, I have no power whatever to interfere officially, and it rests entirely with the auditor under the regulations of the Local Government Board to examine and decide whether the expenditure of school boards is such as may lawfully be made. I assume, of course, that the payment in question was to be made out of money raised by rate and not out of any other fund. I cannot but say that if I was a member of a school board nothing would induce me to sanction the burdening of the rates with payments to teachers for matters such as those in the advertisement, which Parliament has not placed under the control of school boards. (Hear, hear.)

Whitehaven.—The following is the result of a poll taken here on Friday upon the question of establishing a school board for the township of Whitehaven. For the school board, 212; against, 1,165. Majority against school board, 953.

The New Education Code.—The Education Code, as modified for the present year, was issued from the Education Department on Wednesday. One of the conditions of Standard IV., that the scholar shall be able to recite from memory before the inspector fifty lines of poetry, is expunged. Articles 30 and 31 are suspended. The first provided that after the 31st December last no day scholar above nine years of age and no evening scholar above thirteen should be examined in in Standard I.; the other that after the 31st of December next they should not be examined in Standard II. The age of acting teachers to whom certificates of the third class may be granted without examination is reduced to twenty-five years, with five years' experience as teachers in elementary schools. A limited number of pensions will be granted to teachers who were employed in that capacity when the minutes relating to pensions were cancelled.

The female population of London exceeds the male by 220,158.

Fourteen years ago oysters cost two pounds a bushel; now the price is twelve guineas!

The Alexandra Palace.—We can only note, without being able to describe at length, the production here last Saturday of *Susannah*, based upon the story of the "Apocrypha"—the last but two of Handel's oratorios, and composed only ten years before his death. The well-filled concert-room indicated the general curiosity to hear a musical work which has not been publicly performed this century. It abounds in fine airs and duets, but the choruses are subordinate—one or two of them, however, being well-known in consequence of their production at recent Handel Festivals. We need not say that *Susannah* was well performed; both soloists and chorus being well up to mark, and Mr. Weist Hill conducting with his usual energy. Excellent, and often charming as is the music, *Susannah* is never likely to be popular; the subject hardly being suitable for an oratorio, and certainly less pleasing than most of the other elaborate works of the great master.

Gleanings.

Mr. Todhunter's work on the late Dr. Whewell, Master of Trinity College, Cambridge, being an account of his writings, with selections from his literary and scientific correspondence, will be published in a few days by Messrs. Macmillan and Co.

A minister, while marrying a couple of his rustic parishioners, felt exceedingly disconcerted, on his asking the bridegroom if he were willing to take the woman for his wedded wife, by his scratching his head and saying, "Ay, I'm wullin, but I'd rather hae her sister."

Moths in Carpets.—Moths will work in carpets in rooms that are kept warm in winter as well as in summer. A sure method of removing the pests is to pour strong alum-water on the floor to the distance of half a yard around the edges before laying the carpets. Then once or twice during the season sprinkle dry salt over the carpet before sweeping. Insects do not like salt, and sufficient adheres to the carpet to prevent them alighting upon it.—*The Gardener's Magazine.*

The Right of Property in a Wedding Ring.—At the Sheffield County Court on Thursday the judge (Mr. T. Ellison) gave judgment in a case which involved the question of a wife's control over a wedding-ring. The wife died at her mother's house, and shortly before her death gave her her wedding-ring. The husband now claimed the value of it as a set-off against a claim brought against him for his wife's board and lodging. In giving judgment, his honour said a wedding-ring came under a class of articles which the wife had separately and independently of her husband, and she had power to keep them, but she had no power to give them away, or to leave them from her husband. On the contrary, the husband had power to give them away even during her life. In this case the wife had no power to give away her ring, and his judgment must be accordingly.

A Parrot Story.—To make a purchase a rather dignified young lady entered a florist's, when she was accosted as follows by a shrill voice resembling that of an old woman, "Shut the door! Don't you know any better? It's cold outside!" Very much overcome with mortification and embarrassment, she looked about for the speaker, saying, "Excuse me, but the wind blew so I could hardly close the door." "Well, mind your eye, miss, and don't do it again!" pursued the voice, when to her great astonishment and amusement the young lady found that she had been conversing with a parrot. Annoyed at the bird for deceiving her so, the young lady turned her back to the cage, and was intent upon examining some flowers. Suddenly the same voice, or what seemed to be, said to her, "What can I do for you, miss?" "If you hold your tongue, I shall be gratified above all things," replied the young lady, turning round as she spoke, and discovering the shopwoman.

New Railway Map, *Gratis.*—To meet the desire of the public to procure "*Horniman's Map*," which shows the various railways, the population of each town according to the last census, and also the Market days, it has been published in a convenient form and will be supplied gratis on application to any of the "*Agents for Horniman's Pure Tea*," or by post of Messrs. Horniman, Tea Importers, London. 3,248 Agents—Chemists, Confectioners, &c., in every town sell Horniman's pure tea, in Packets only.—[Advt.]

Holloway's Ointment and Pills.—The Best Friends.—In cases of erysipelas, inflammation, ulceration, and all the varieties of skin diseases, Holloway's Ointment never fails to give relief. Its very first application lessens the inflammation and diminishes both heat and pain. This soothing Ointment, by depurating the blood on its route to or return from the affected part, promotes healthy action. Even old indolent ulcers, which have resisted every other treatment, speedily assume an improved appearance, healthy granulations spring up, the sore contracts, and soon closes by the judicious use of Holloway's noted remedies. In severe and chronic cases the Pills should always be taken, as their purifying, alterative, aperient, and restorative qualities place the whole mass of solids and fluids in a wholesome condition.

The most acute neuralgic pains are relieved by using Bright's Solution. This is the only preparation ever discovered which, by external application, really affords immediate relief from this painful and hitherto obstinate malady. All that is necessary in the simple application of this remedy is merely to dip the camel's-hair brush into the solution and then paint it over that part where the pain predominates. The solution causes neither irritation nor discolouration of the skin; and though powerful and rapid in its action, can be applied by non-professional persons with perfect safety. Sold by all chemists in bottles at 1s 1½d. Wholesale depôt, 21, Wilson-street, Finsbury.

Asthma and Maladies of the Chest and Lungs.—Slade's Anti-Asthmatic Cigarettes, after many careful trials, and found to be safe, efficient, and agreeable, are prescribed at the Brompton and Victoria park Hospitals, and by many other eminent physicians in the United Kingdom, Colonies, and on the Continent. They afford instant relief (however distressing the paroxysms may be), in every case, and in many instances a final cure. Bottles 2s. 9d., 4s. 6d., and 11s.—Thomas Slade, 118, Long-acre, London, and all Chemists.

A Dishonest Practice.—For the sake of extra profit some unprincipled tradesmen, when asked for Reckitt's Paris Blue in Squares, substitute inferior kinds in the same form. The Paris Blue, "As used in the Prince of Wales's Laundry," is now so universally esteemed for its splendid quality—above all other blues—that it is important to observe it is only genuine when sold in squares, wrapped up in pink paper bearing I. Reckitt and Sons' name and trade-mark. Refuse all blue which is not so wrapped.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

RICHARDSON.—Dec. 13, 1875, at Antananarivo, the wife of the Rev. J. Richardson, Missionary of the London Missionary Society, of a daughter.

THEOBALD.—March 31, at 62, Granville Park, Blackheath, the wife of Morell Theobald, of a son, stillborn.

MARRIAGES.

PALMER—BOWMAN.—March 28, at the Congregational Church, Tottenham-court-road, by L. D. Bevan, LL.D., the Rev. Edward Hosea Palmer, eldest son of Mr. Charles Palmer, of 234, Gray's-inn-road, to Eliza Parsons, widow of the late Alexander Gordon Bowman, Esq.

DUNBAR—McINTYRE.—March 29, at the Congregational Church, Ryton-on-Tyne, the Rev. J. W. Dunbar, M.A., minister of Gillespie Church, Dunfermline, to Margaret Cleland, daughter of J. McIntyre, Esq., of The Tower, Ryton-on-Tyne.

MELLAND—HULME.—March 29, at the Congregational Church, Heaton Mersey, by the Rev. Stephen Hooper, assisted by the Rev. Thomas Green, of Ashton, Frank, eldest son of W. E. Melland, of Manchester, to Ellen Hulme, daughter of the late Thomas Hulme, of Southport.

MALCOLM—ARNOTT.—March 29, at the Congregational Church, Clapham, by the Rev. W. Lindsay Alexander, D.D., assisted by the Rev. Joseph Parker, D.D., Alexander Malcolm, son of George Malcolm, Dundee, to Williamina McMurray Arnott, daughter of David Arnott, Esq., and niece of James McMurray, Esq., Wandle House, Wandsworth.

CROSFIELD—GREEN.—March 30, at the Friends' Meeting House, Hastings, G. T. Crosfield, son of Joseph Crosfield, of Reigate, to Mary, youngest daughter of Thomas D. Green, of Saffron Walden.

DEATHS.

DAWSON.—March 29, at his residence, Aldcliffe Hall, Lancaster, Edward Dawson, Esq., aged eighty-two years, for above forty years J.P. for the County Palatine of Lancaster.

BENHAM.—March 27, at Hastings, Harriet, youngest daughter of the late Mr. John Lee Benham, of Wigmore-street, London, aged forty-one.

KENNERLEY.—March 31, at Gravesend, Margaret, widow of the late Rev. Thomas Kennerley, in her seventy-fourth year.

THOMAS.—April 1, aged 70, Jane, wife of Edward Wynne Thomas, of Brynn Aber, Oswestry.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. 6d. and 1s. boxes (by post 8 or 15 stamps), and tins, 1s. 6d., labelled, JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

Advertisements.

A YOUNG LADY SEEKS a RE-ENGAGEMENT as GOVERNESS in a family or school—Acquirements—English, French, and Music. Good testimonials. Address, Miss Marshall, 16, Elm-road, Camden-town, London, N.W.

TO BE SOLD, Cheap, a large and very handsome AMERICAN ORGAN and STOOL. It has two manuals, sixteen stops, and pedals; the case is walnut. It has been very little used, and is in perfect condition.—For address apply to Mr. Owen, Advertising Agent, 5, Bartholomew-close, London.

THE LONDON AND GENERAL PERMANENT BUILDING SOCIETY.
Offices—337, STRAND, W.C.
Chairman—THOMAS HUGHES, Esq., Q.C.
VICE-PRESIDENTS.
The Right Hon. the Earl of Lichfield. | Frederick Harrison, Esq.
The Hon. H. F. Cowper, M.P. | Vernon Lushington, Esq.
W. Evan Franks, Esq.
Money ready to be advanced on short notice, and in sums of any amount, for the purchase of property or paying off incumbrances, repayable by easy instalments. Expenses fixed and moderate. No premiums.
Managing Director, W. R. SELWAY.

THE LONDON AND GENERAL
PERMANENT BUILDING SOCIETY
(Incorporated under the Building Societies Act, 1874.)
Shares, £10. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.
OFFICES: 337, STRAND, W.C.
CHAIRMAN: THOMAS HUGHES, Esq., Q.C.
VICE-PRESIDENTS:
The Right Hon. the Earl of Lichfield. | Frederick Harrison, Esq.
The Hon. H. F. Cowper, M.P. | Vernon Lushington, Esq.
W. Evan Franks, Esq.
Large or Small Sums received on Deposit, Repayable at short notices. Shares may be taken at any time. No back payments. Money ready to be advanced on Freehold or Leasehold Security on reduced terms, viz.:—
Capital and Interest repaid in 10 years £1 3 7 monthly.
" " " 12 " 1 0 10 "
" " " 15 " 0 18 4 "
Managing Director, W. R. SELWAY.

THE BIRKBECK BUILDING SOCIETY'S ANNUAL RECEIPTS EXCEED FOUR MILLIONS.

HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH,
With Immediate Possession and no Rent to pay.—Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW to PURCHASE a PLOT of LAND for FIVE SHILLINGS per MONTH,
With Immediate Possession, either for Building or Gardening purposes.—Apply at the Office of the BIRKBECK FREEHOLD LAND SOCIETY, 29 and 30, Southampton-buildings, Chancery-lane.

HOW TO INVEST YOUR MONEY WITH SAFETY.
Apply at the Office of the BIRKBECK BANK, 29 and 30 Southampton buildings, Chancery-lane. All sums under £50 repayable upon demand.
Current Accounts opened, and Interest allowed on the minimum monthly balances. Cheque-books supplied. English and Foreign Stocks and Shares purchased and sold, and Advances made thereon.
Office hours, from 10 to 4; except on Saturdays, when the Bank closes at 2 o'clock. On Mondays the Bank is open until 9 o'clock in the Evening.
A Pamphlet, with full particulars may be had on application
FRANCIS RAVENSCROFT, Manager.

LONDON and SOUTHWARK FIRE and LIFE INSURANCE. Chairman, HENRY ASTE, Esq.—Chief Office, 73 and 74, King William-street, E.C.

ONE MILLION STERLING
Has been paid as
COMPENSATION
FOR
DEATH AND INJURIES
Caused by
ACCIDENTS of ALL KINDS,
By the
RAILWAY PASSENGERS' ASSURANCE COMPANY,
Hon. A. KINNAIRD, M.P., Chairman.
PAID UP CAPITAL and RESERVE FUND, £180,000.
ANNUAL INCOME, £200,000.
Bonus allowed to Insurers of Five Years' Standing.
Apply to the Clerks at the Railway Stations, the Local Agents, or
64 CORNHILL, and 10, REGENT-STREET, LONDON.
WILLIAM J. VIAN, Secretary.

BEAUTIFUL FLOWERS.
CARTER'S
COLLECTIONS OF FLOWER SEEDS
WILL PRODUCE A BRILLIANT DISPLAY THROUGHOUT THE SEASON.
Price 10s. 6d., 15s., 21s., 42s., & 63s. per collection, post free.
CARTER'S PRIZE MEDAL LAWN GRASS, per lb., 1s. 3d.; per bushel, 20s.
20s. value carriage free.
CARTER'S GRASS SEEDS FOR CRICKET GROUNDS, per bushel, 20s.
5 per cent. for Cash.
CARTER'S GRASS SEEDS FOR PASTURES, per acre, 22s. 6d. to 36s.
CARTER'S GRASS SEEDS TO SUIT THE GEOLOGICAL FORMATION.
Illustrated Catalogues gratis to Purchasers.
CARTER'S, the Queen's Seedsmen,
237 & 238, HIGH HOLBORN, LONDON.

SINGER SEWING MACHINES — PRICE FROM £5 5s. — LESS 5% DISCOUNT FOR CASH.

SINGER SEWING MACHINES — ON HIRE AT 2s. 6d. PER WEEK. — TO WORK BY HAND OR TREADLE.

SINGER SEWING MACHINES — ON HIRE AT 2s. 6d. PER WEEK. — IN PORTABLE CASE FOR TRAVELLING.

SINGER SEWING MACHINES — PRICE FROM £5 5s. — ON HIRE AT 2/6 PER WEEK.

SINGER SEWING MACHINES — PRICE FROM £5 5s. — ON HIRE AT TERMS WITHIN THE REACH OF ALL.

SINGER SEWING MACHINES — PRICE FROM £5 5s. — ON HIRE WITH OPTION OF PURCHASE WITHOUT EXTRA COST.

SINGER SEWING MACHINES — PRICE FROM £5 5s. — ON HIRE. May be returned or purchased at any time, or purchased by continuing the hire.

SINGER SEWING MACHINES — PRICE FROM £5 5s. — CAUTION. BEWARE OF COUNTERFEITS offered under the pretext of being "on SINGER principle."

SINGER SEWING MACHINES — PRICE FROM £5 5s. — The only "SINGER" Machines are machines made by The Singer Manufacturing Company.

SEE THAT OUR NAME SINGER — Is on the arm of the Machine and also on the Brass Trade-Mark Plate.

SINGER SEWING MACHINES — PRICE FROM £5 5s. — To avoid deception, buy only at the Company's Depots or of Agents holding the Company's certificate.

THE SINGER MANUFACTURING COMPANY.
CHIEF OFFICE IN EUROPE,
39, FOSTER LANE, CHEAPSIDE,
LONDON, E.C.
LONDON DISTRICT OFFICES.
147, CHEAPSIDE, E.C.
134, OXFORD STREET, W.
33, NEWINGTON CAUSEWAY, S.E.
144, BROMPTON ROAD, S.W.
12, COMMERCIAL RD., E.
3, CASTLE ST., KINGSLAND HIGH ST., N.
131, SOUTH ST., GREENWICH, S.E.
141, HIGH ST., CROYDON, S.E.
1, CLARENCE STREET, KINGSTON, S.W.,
AND 95 OTHER BRANCHES IN THE UNITED KINGDOM.

EAGLE INSURANCE COMPANY, 79, Pall-mall. For Lives only. Established 1807.
Reports, Prospectuses, and Forms, may be had at the Office, or from any of the Company's Agents, post free.
GEORGE HUMPHREYS, Actuary and Secretary.

SPECIALITIES IN LADIES' SHOES FOR THE SPRING.
MOROCCO "GARDEN" SHOES, to lace, double soles. Pretty and durable, 12s. 6d.
Morocco "OXFORD" Indoor Shoes, 5s. 6d.
Illustrated catalogues post free.
THOMAS D. MARSHALL & BURT, 192, Oxford-street, London, W.

JOHN BURGESS AND SON'S
ORIGINAL AND SUPERIOR ESSENCE OF
ANCHOVIES AND ANCHOVY PASTE
has been Manufactured only by them
FOR MORE THAN ONE HUNDRED YEARS AT
107, STRAND (Corner of Savoy Steps) LONDON
Order of your Grocer, but see that you get "JOHN BURGESS & SON'S."

CITY ROYAL PIANOFORTE and HARMONIUM SALOON.—KEITH, PROWSE, and CO., having completed the rebuilding and enlargement of their premises, invite all buyers to inspect their varied STOCK of PIANOFORTES, Harmoniums, and American Organs. Specialities:—New Boudoir Model Pianette, in walnut, full compass, 25 guineas and 27 guineas, the cheapest, strongest, and most elegant pianette yet produced; also their new grand iron oblique, frame of iron, equal in power and richness of tone to a drawing-room grand, price 100 guineas.
City Depot for Mason and Hamlin's American Organs, No. 48, Cheapside, 18 guineas to 150 guineas, and for Alexandre's Gold Medal Harmoniums, 4 guineas to 100 guineas.

FLUTES.—The NEW MODEL FLUTE (old fingering), for beauty and volume of tone unsurpassed, 3½ guineas and 7 guineas. Also Rudall and Co.'s Prize Medal Flutes, new and second-hand. A great variety of Second-hand Flutes of all fingerings, 1 guinea to 25 guineas.—At KEITH, PROWSE, and Co.'s Manufactory, 48, Cheapside.

MUSICAL BOXES by NICOLE FRERES.—KEITH, PROWSE, and Co. direct Importers, offer parties seeking really fine, well-tuned instruments, a selection of more than 500 boxes, with all the recent improvements, from £4 to £250. Buyers are requested before purchasing to visit the new saloons, especially devoted to the sale of these enchanting instruments, which for quality have no equal.—Musical Box and Self-acting Instrument Depot, No. 48, Cheapside.—Barrel Pianofortes, 16, 18, and 90 guineas.

BANJOES.—The New Cheapside Model is the best. Machine head, covered back, &c., 5 guineas; other models, 1 to 12 guineas. The new scale for pasting on the fingerboard, 6d., nett. The new Instruction Book, with full directions for learning the Banjo, and a large collection of airs, songs, &c., 6s. nett.—KEITH, PROWSE, and Co., 48, Cheapside. Importers of strings from Italy.

KAYE'S WORSDELL'S PILLS.
The approach of spring indicates the necessity of medicine to purify the blood and strengthen the system against the effects of change of weather and the advent of summer. KAYE'S WORSDELL'S PILLS being composed of vegetable matter, chiefly acting on the fluids, will be found the best spring medicine that can be used. The experience of more than fifty years bears out the truth of this assertion.
Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

CROSBY'S BALSAMIC COUGH ELIXIR.
Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

DR. ROOKE'S TESTIMONIAL.
Dr. Rooke, Scarborough, author of the "Anti-Lancet," says—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."
This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.
Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.
*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

DR. ROOKE'S ORIENTAL PILLS AND SOLAR ELIXIR.
These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.
The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists

"DR. ROOKE'S ANTI-LANCET."
All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

CHEAPEST IN THE WORLD!
MAGIC LANTERN SLIDES,
direct from the Maker, on any subject, at the following prices:—
Plain, 16s.; Coloured, 32s. per dozen.
Specimen Slide for 18 and 32 stamps respectively.
Send Stamp for List of nearly 7,000 Views to—
SMYE and CO.,
222, Old Kent Road, London, S.E.

WARMING of CHURCHES, CHAPELS, SCHOOLS, PRIVATE and PUBLIC BUILDINGS, guaranteed for five years.
JOSEPH TRUSWELL'S improved HOT AIR HEATING APPARATUS, to be fixed above or below the floor, warranted to heat to 65 degrees in frosty weather.—For Prospectus, etc., send to Joseph Truswell, 152, Sutherland-road, Sheffield. Separated from Truswell and Holden.

JOHN MOIR AND SON'S CELEBRATED PREPARATIONS.
GENUINE SCOTCH ORANGE MARMALADE.
GENUINE SCOTCH PURE JAMS.
SOUPS IN TINS READY FOR USE.
Dry Lobsters in Tins, for Salads, Curries, &c.
Ham and Chicken Sausages in Skins and Tins.
DUKE of EDINBURGH SAUCE, PICKLES, &c. Can be had of upwards of 3,000 Grocers in United Kingdom. Factories, Aberdeen and London.

GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the
"GLENFIELD STARCH,"
Which imparts a brilliancy and elasticity gratifying to the wearer.

SAMUEL BROTHERS, MERCHANT TAILORS, BOYS' OUTFITTERS, &c., 50, LUDGATE HILL, E.C.

The New Trousers, at 13s. & 14s.
The New Suits, at 42s. & 50s.
Now that the gloom of winter is dispelled by the arrival of spring, with bright clear skies and sunny days agreeably taking the place of unsettled weather, a change in clothing becomes as desirable as necessary. For some months past Samuel Brothers have been occupied in producing Cloths expressly adapted for Suits and Trousers, yet at prices which (comparing the quality) completely excel all others. Although so newly introduced, the favour in which these new cloths already stand is highly satisfactory.
SAMUEL BROTHERS have determined to offer THE NEW TROUSERS at 13s. and 14s and THE NEW SUITS at 42s.—50s.

Youths' and Boys' Clothing for the Season.
From the establishment of their firm, forty-one years ago, SAMUEL BROTHERS have made the proper Clothing of Youths and Boys their closest study, and, from season to season, brought out new and popular fabrics and styles peculiarly in keeping with the requirements of juveniles. Parents and Guardians will insure every possible wish being fulfilled by visiting Sydenham House, as Samuel Brothers have prepared (in anticipation of the Season) an immense variety of SUITS for YOUTHS and BOYS, guaranteed to sustain almost any amount of wear. All the "Wear-Resisting" Cloths are made from Selected Wools, and particular attention is given to the finishing Processes at the Cloth Mills.
YOUTHS' and BOYS' SUITS ("WEAR-RESISTING"), 16s. to 45s. YOUTHS' and BOYS' OVERCOATS, 12s. 6d. to 42s.

OPENING OF New Premises, 65 & 67, Ludgate Hill, ON Tuesday, 18th April.
So great has been the development of their trade that SAMUEL BROTHERS have decided to open the new and extensive premises, 65 and 67, Ludgate-hill, which are of such extent and so perfectly adapted that no possible delay in the execution of orders can hereafter occur.
For the present it is sufficient to remark that the new premises cover upwards of 4,000 feet area, and are being laid out in the most complete manner. They will be opened for business on Tuesday, 18th April, the day after Easter Monday (Bank Holiday), replete with every novelty in dress adapted to meet all wishes
SPRING and SUMMER OVERCOATS, 21s. to 55s.
The New Premises are situated next door to The City Bank, nearly opposite Messrs. Samuel Brothers' present Establishment.
SAMUEL BROTHERS, 50, Ludgate hill, E.C., London.

TOWLE'S CHLORODYNE, renowned for giving immediate relief in Coughs, Consumption, Asthma, Bronchitis, Diarrhœa, Cholera, &c. Price 13½d., 2s. 9d., and 4s. 6d. A Surgeon writes—"I have found Towle's Chlorodyne to relieve more pain and cause more joy than any other medicine." Also, TOWLE'S CHLORODYNE JUJUBES and LOZENGES. Towle, 75, Bk. Piccadilly, Manchester 1s. Packet per Post.

RELIEF of COUGH and ASTHMA in Ten Minutes by Dr. LOCOCK'S PULMONIC WAFERS.—From Mr. Fox, Omnibus Office, Whitefield-road, Liverpool—"After years of severe suffering, and fearing many and many a night I should have died from suffocation, &c., I was induced to try Dr. Locock's Wafers. Ten minutes after I had taken two wafers I felt relief." Sold by all Druggists at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. per box.

NO MORE PILLS or OTHER DRUGS.
Any invalid can cure himself, without medicine, inconvenience, or expense, by living on DU BARRY'S DELICIOUS
REVALENTA ARABICA FOOD
(which saves fifty times its cost in medicine), and cures effectually indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea, sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away; also the bitter feverish taste on waking up in the morning and the smell of tobacco and drinking. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat.

CURE of LIVER and BILIOUS COMPLAINTS.
From the Rev. James T. Campbell, Syderstone Rectory, near Fakenham, Norfolk.
Dec. 5, 1859.
"Gent'emen,—I have long known and appreciated the virtues of DU BARRY'S REVALENTA ARABICA FOOD. In all cases of indigestion, and particularly where the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects.—JAMES T. CAMPBELL."

CURE No. 68,471 of GENERAL DEBILITY.
"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD.—"Twenty-seven years' DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. BINGHAM, Captain Royal Navy.—London, 2nd October, 1848."

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

DU BARRY'S FOOD.—Cure No. 52,422 of CONSUMPTION.—"Thirty-three years' diseased lungs, spitting of blood, liver derangement, deafness, singing in the ears, constipation, debility, palpitation, shortness of breath, and cough have been removed by DU BARRY'S DELICIOUS FOOD. My lungs, liver, stomach, head, and ears are all right—my hearing perfect.—JAMES ROBERTS, Timber Merchant, Frimley."

DU BARRY'S FOOD.—LIVER, NERVES.—Cure No. 48,614. Of the Marchioness de Brehan.—"In consequence of a Liver Complaint, I was wasting away for seven years, and so debilitated and nervous that I was unable to read, write, or, in fact, attend to anything; with a nervous palpitation all over, bad digestion, constant sleeplessness, and the most intolerable nervous agitation, which prevented even my sitting down for hours together. I felt dreadfully low-spirited, and all intercourse with the world had become painful to me. Many medical men, English as well as French, had prescribed for me in vain. In perfect despair I took DU BARRY'S FOOD, and lived on this delicious food for three months. The good God be praised, it has completely restored me; I am myself again, and able to make and receive visits and resume my social position.—Marchioness DE BREHAN, Naples, April 17, 1859."

DU BARRY'S FOOD. — CONSUMPTION, Diarrhœa, Cramp, Kidney, and Bladder Disorders.—Dr. Wurzer's Testimonial.—"Bonn, July 19, 1852.—Du Barry's Food is one of the most excellent, nourishing, and restorative absorbents, and supersedes, in many cases, all kinds of medicines. It is particularly effective in indigestion (dyspepsia), a confined habit of body, as also in diarrhœa, bowel complaints, and stone or gravel; inflammatory irritation, and cramp of the urethra, the kidneys and bladder, and hæmorrhoids.—Dr. RUD WURZER, Professor of Medicine, and Practical M.D.

CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.
"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romain-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, ½lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 28s.; 24lb., 50s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s; 288 cups, 30s.; 576 cups, 55s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

DEPOTS: DU BARRY and Co., No. 77 Regent-street, London, W.; same house, 26, Place Vendome, Paris; 19, Boulevard du Nord, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 28, 29, Passage, Kaiser Gallerie, Berlin, W.; 8, Wallfisch Gasse, Vienna, and at the Grocers and Chemists in every town.

TIDMAN'S SEA SALT.
A wonderful strengthener.

TIDMAN'S SEA SALT.
A refreshing luxury.

TIDMAN'S SEA SALT
Removes lassitude.

TIDMAN'S SEA SALT
Imparts a healthy complexion.

TIDMAN'S SEA SALT
Creates a good appetite.

TIDMAN'S SEA SALT
Renovates the digestion.

TIDMAN'S SEA SALT
Eradicates rheumatism.

TIDMAN'S SEA SALT
Strengthens weakly infants.

TIDMAN'S SEA SALT
Stimulates the middle-aged.

TIDMAN'S SEA SALT
Restores the decrepid.

TIDMAN'S SEA SALT
Has benefited millions. It should be used by everybody. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-street, Regent-street, and 5, New Broad-street, City.

TIDMAN'S SEA SALT
Enables you to enjoy a sea bath in your own room at the cost of a few pence. Five ounces of the salt should be used with each gallon of water.

TIDMAN'S SEA SALT
Is sold in every town in Great Britain. Please note that it cannot be obtained in bulk, but only in bags and boxes bearing the trade mark of the proprietors.

TIDMAN'S SEA SALT
Is prepared only by the proprietors, Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

CATHERY'S SELZINE APERIENT.

A NEW, PLEASANT, REFRESHING, AND SAFE MEDICINE.

For Bilious Affections, Indigestion, Heartburn, Acidity of the Stomach, Costiveness, Gout, Loss of Appetite, Affections of the Liver, &c.

Decidedly the most agreeable, and one of the most useful Medicines ever offered to the public, and possessing the medical properties so beneficial in all the above complaints. It immediately relieves the distressing pains of Nervous Headache. For Impurities of the Blood, Skin Diseases, Pimples on the Face, Boils, Scurvy, or Eruptions on the Skin, it is a delightful cooling Medicine. It can be given o children with the greatest safety. Sold by all Chemists.

In large bottles, 2s. each.

Proprietor—C. CATHERY, 12, Dalston Rise, Hackney.
Wholesale Agents—TIDMAN and SON, 21, Wilson-street, Finsbury, London.

Cosham, near Portsmouth, October 16, 1875.

Dear Sir,—Permit me to congratulate you very sincerely upon the production of the most agreeable and efficacious Saline Aperient that has, in my opinion, been discovered, in your Selzine Aperient.

A martyr for many years to habitual costiveness and its comcomitant evils, I am happy to say I now find immense relief from the occasional use of your Selzine, the aperient qualities of which are so easily regulated by a slight increase or otherwise of the quantity prescribed for each dose. I find it also most useful for acidity, heartburn, and indigestion.

I have, moreover, made a careful chemical examination of the Selzine, and I find it almost identical with the salt obtainable by evaporation of the most esteemed of the natural Chalybeate Waters; and it contains nothing in any way harmful as a general domestic aperient.

You will be pleased to hear that our local medical gentlemen prescribe it frequently, and that it is attaining much popularity and a great sale in this district.

I remain, dear Sir,
Yours very sincerely,
THOMAS B. BAKER, Chemist.

Mr. Cathery.

CORNS! CORNS! CORNS!

GOOD NEWS FOR THE AFFLICTED.

ANTAKOS, the marvellous and unfailing remedy for soft or hard corns. Sold everywhere.

ANTAKOS, the only corn cure.—Protected by Royal Letters Patent. Sold by all Chemists, in boxes, price 1s. 1½d.

ANTAKOS cures in three days. This wonderful discovery should be adopted by all sufferers from corns, bunions, and callosities on the feet.

ANTAKOS cures without trouble or inconvenience. Directions for use with each box. Price 1s. 1½d. Sold by all Chemists.

ANTAKOS relieves the pain instantly. Do not suffer any longer, but send to the nearest Chemist for a box of Antakos. Price 1s. 1½d.

ANTAKOS is a simple plaister, and is applied in a moment, but its effects are marvellous. Sold by all Chemists.

ANTAKOS only requires to be tried to ensure its appreciation and recommendation. Sold by all Chemists. Ask for Antakos.

ANTAKOS is only 1s. 1½d. per box, thereby placing it within the reach of all; nevertheless, many sufferers would gladly give a large sum to possess such an ease-giving remedy.

ANTAKOS, a certain, rapid, and unfailing remedy for corns. A certain cure for bunions in each box.—TIDMAN and SON, Wholesale Agents, 21, Wilson-street, Finsbury, London, E.C.

HEAL & SON, 195, 196, 197, 198, TOTTENHAM COURT ROAD. The only House in London exclusively for BEDSTEADS, BEDDING, and BEDROOM FURNITURE.

HEAL & SON.
BEDSTEADS.
BEDDING.
BEDROOM FURNITURE.

HEAL & SON'S CATALOGUE (104th Edition), containing 450 Illustrations, with prices, sent free by post on application to
195, 196, 197, 198, TOTTENHAM COURT ROAD, LONDON, W.

EXCELSIOR GAS BATH, £5 10s. 0d., Eclipse Gas Range, with open fire, registered. Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, S.W.

THREE GOLD MEDALS!
BORWICK'S GOLD MEDAL BAKING POWDER

Has had the above extraordinary award for its superiority over every other Baking Powder, and is used by thousands for making bread, pastry, puddings, &c., light and wholesome. Sold in 1d. and 2d. packets, and 6d., 1s., 2/6, and 5s. patent boxes, by all Grocers. Schools, families, and hotels should purchase the 2/6 and 5s. size, as there is a considerable saving.

AMERICAN, ENGLISH, and FOREIGN FLOWER SEEDS of 1875 GROWTH.—Thirteen Packets of Hardy Annuals, each in a descriptive packet, with hints on sowing, &c. Including German Aster, Mixed Ten-week Stocks, Linum Grandiflorum, Mixed Tom Thumb Nasturtiums, &c. Post free, 14 stamps.
W. WITCHELLOW, American Seed and Herb Stores, 35, East-street, Walworth, S.E.

HALF-HOUR BEDROOM CANDLES.
Boxes containing 60 for 1s., or 11s. the doz. boxes. Prevent accidents by fire or reading in bed, limit school pupils and others to the time they sit up. No sparks emitted or snuffing required.
Sconces suit every candlestick. Metal, 4d.; tin, 2d.
Schools remitting 10s. with order, 12 boxes will be sent, and sconces they require half the price quoted.
WHITMORE and CRADDOCK, 16, Bishopsgate-street, London.

SMOKY CHIMNEYS CURED.

Directions Free.
SEND TO GEORGE HALL, WORCESTER,
Who will forward particulars.

DR. NICHOLS'
FOOD of HEALTH.
Nutritious and Delicious.
A Breakfast and Supper Dish.
Invaluable for persons with weak digestions.
A perfect Diet for Children.
Prevents the need of aperients.
Purifies the Blood.
The price places it within the reach of all.
Eightpence per pound. Sold Everywhere.
Wholesale Agents—Franks and Co., 14, Little Tower-street, London.

DINNEFORD'S FLUID MAGNESIA.

For over 30 years approved as the best remedy for ACIDITY of the STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and as a safe and gentle aperient for delicate constitutions, ladies, children and infants.

DINNEFORD AND CO.,
172, New Bond-street, London, and all Chemists.

HOOPING COUGH.—Roche's Herbal Embrocation. An Effectual Cure without Internal Medicine.
The salutary effects of this Embrocation are so generally acknowledged, that many of the most eminent of the Faculty now recommend it as the only known safe and perfect cure, without restriction of diet or use of medicine.
Sole Wholesale Agent, Edwards, 38, Old Change. Sold at 4s. per bottle by all Chemists.
Roche's Herbal Embrocation.

THE "ARCHIMEDEAN" LAWN MOWER will cut long or wet grass (as well as short and dry) without clogging. Is extremely light in draught, simple in construction, and not likely to get out of order. It can be used with or without Grass Box. Warranted to give satisfaction.

THE "ARCHIMEDEAN" LAWN MOWER "is the quickest, most simple, and most efficient Mower ever used."—Gardeners' Chronicle.

THE "ARCHIMEDEAN" LAWN MOWER is especially adapted for Cutting Slopes, Steep Embankments, under Shrubs, and close up to Trees, &c.

THE "ARCHIMEDEAN" LAWN MOWER PRICES FROM ONE GUINEA. Delivered carriage free to all stations. Illustrated Catalogue and Testimonials post free on application.

THE "ARCHIMEDEAN" LAWN MOWER WILLIAMS and Co., LIMITED, Manufacturers and Patentees,
33, King William-street, London.
SELLING AGENTS:
JOHN G. ROLLINS and Co., Old Swan Wharf, Thames-street, London.
WALTER CARSON and SONS, La Belle Sauvage Yard, Ludgate-hill, London; and 21, Bachelor's Walk, Dublin.

WEIR'S 55s. SEWING MACHINE for Families; WEIR'S 42s. GLOBE MACHINE for Dressmakers; WEIR'S 84s. SHUTTLE LOCK-STITCH. Hand or Foot. Machines exchanged. Month's free trial. Easy terms of payment. Carriage paid. Samples, &c., free.
J. G. WEIR, 2, Carlisle-street, Soho-square, W.

COAL.—COCKERELL'S COALS.—Best Wallsend, 29s.; Wallsend—Class B, 26s.; Best Inland, 27s.; Inland, Class B, 24s. Best Coke, 16s. Cash on delivery.
Central Office: 13, Cornhill.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 29s.; Wallsend Seconds, 28s.; best Wigan, 27s.; best Silkstone, 27s.; best Stafford, 26s.; new Silkstone, 25s.; Derby Bright, 24s.; Barnsley, 24s.; Kitchen, 22s.; Hartley, 22s.; Cobbles, 21s.; Nuts, 21s.; Steam, 22s.; Coke, 16s. per 12 sacks. Cash, Screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and South Tottenham, N.; and 4 and 5, Wharves, Regent's Park-basin, N.W.

PLEASANT EFFERVESCING MEDICINE.
READE'S CITROUS SALINE.

This Preparation makes an agreeable and refreshing draught, immediately relieving Headache, Acidity, Biliousness, Sickness, Gout, Rheumatic Gout, Influenza, Skin Eruptions, and all diseases caused by an undue excess of acid in the system. Its use prevents and cures Fevers, Small Pox, Stone and Gravel, Apoplexy and Paralysis, all of which arise from too large an amount of acid elements in the body. Whenever the tongue is foul, furred, or coated, this Saline is the best of all remedies. Sold by most Chemists, in Stoppered Bottles, at 1s. 1½d., 2s. 6d., 4s. 6d., and 11s. each. Sent by Rail direct from the Makers, on Receipt of 30, 54, or 132 stamps.

SOLE MAKERS,
READE BROTHERS, Chemists, Wolverhampton.
London Agents, SANGER and SONS, 150, Oxford Street

BREIDENBACH'S MACASSARINE OIL.—A most invaluable preparation for Strengthening, Beautifying, and Preserving the Hair. Price 1s. per Bottle, or three in one, 2s. 6d.

BEAUTIFUL HANDS.
BREIDENBACH'S AMANDINE.
This marvellous preparation produces, in very few applications, a SOFT, WHITE HAND. 2s. 6d. jar, of all chemists, perfumers, and drapers. None genuine unless labelled "Breidenbach Co.'s, 157B, New Bond-street." Sole address.

PEPPER'S QUININE and IRON TONIC
Purifies and Enriches the Blood.

PEPPER'S QUININE and IRON TONIC
Strengthens the Nerves and Muscular System.

PEPPER'S QUININE and IRON TONIC
Promotes Appetite and Improves Digestion.

PEPPER'S QUININE and IRON TONIC
in Scrofula, Wasting Diseases, Neuralgia, Sciatica, Indigestion, Flatulence, Weakness of the Chest, and Respiratory Organs, Ague, Fevers of all kinds.

PEPPER'S QUININE and IRON TONIC
thoroughly Recruits and Re-establishes the General Bodily Health.
Is sold by Chemists everywhere, in capsuled bottles, 4s. 6d., next size 11s., and in stone jars 22s. each.

DELLAR'S CORN and BUNION PLASTERS.
Boxes, 1s. 1½d., and 2s. 9d. each.
The Corn Plasters are a certain cure for hard or soft corns; the Bunion Plasters a proved remedy for bunions and enlarged toe joints. Sold by all Chemists.

CRACROFT'S ARECA NUT TOOTH PASTE.—By using this delicious Aromatic Dentrifice, the enamel of the teeth becomes white, sound, and polished like ivory. It is exceedingly fragrant, and specially useful for removing incrustations of tartar on neglected teeth. Sold by all Chemists. Pots, 1s. and 2s. 6d. each. (Get Cracroft's.)

DEAFNESS, NOISES IN THE EARS, &c.—DELLAR'S ESSENCE for DEAFNESS has proved an extraordinary remedy. It always relieves, generally cures, and is strongly recommended by thousands who have derived benefit. It is quite harmless. Sold in bottles, 1s. 1½d., and 2s. 9d. each, by all Chemists.

LOCKYER'S SULPHUR HAIR RESTORER will completely restore in a few days grey hair to its original colour without injury. It effects its object satisfactorily, producing a perfectly natural colour; thoroughly cleanses the head from scurf, and causes the growth of new hair. Sold everywhere by Chemists and Hairdressers in large bottles at 1s. 6d. each.

PEPPER'S WHITE COUGH MIXTURE is the most reliable, speedy, and agreeable Cure for Coughs, Colds, Asthma, Bronchitis, Consumption, and all diseases of the lungs and air passages. Is soothing and comforting in its action, and quite different from ordinary cough remedies. Bottles, 1s. 1½d. and 2s. 9d. All Chemists.

Harmoniums,

Musical Instruments of all kinds. *Pianofortes,*

On equal terms with any London Firm *American Organs.*

DAWES' PATENT MELODY HARMONIUMS.

(*The best substitute for the Organ.*)

As supplied to Her Majesty and H.R.H. the Princess Louise.

These fine-toned Instruments are now manufactured in Germany. They possess a clear and distinct additional melody in the Treble, also a Sub-Bass or Pedal note in addition to the chords usually played. The Oak Instruments are specially toned and constructed for Places of Worship.

The new Organ Harmoniums (manufactured in Germany) possess a round Diapason quality of tone, the construction also is of the strongest and best materials. Prices from 10 guineas to 90 guineas. A liberal discount made on all instruments to Ministers, Chapels, Schools, &c., by

S. KING, MUSIC DEPOT, ROSS, HEREFORDSHIRE

(Lists Post-free.

To Beautify your Garden,

SEND for my Assortment of Hardy Annuals, 13 large packets, with name and colour on each, including Tom Thumb, Nasturtium, China Aster, Ten-week Stock, &c., post free 14 stamps. Catalogue and Illustrated Almanack included.—G. WISE, Seedsman and Florist, 17, Mile-end-road, London.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

NOTICE. — WILLS' BEST BIRD'S-EYE.

Every Packet of this TOBACCO will in future be lined with tin-foil, thus perfectly preserving its condition and flavour.

W. D. & H. O. WILLS.

January, 1876.

INVALIDS.

DR. ABERCROMBIE'S NEW SOLVENT PROCESS cures Consumption, Asthma, Bronchitis Heart Diseases, Dropsy, Tumours, &c. Names and Addresses of Thousands of extraordinary Cures, also those of many Ministers, added. Inquiry courted. Details of Self-cure, post free, cloth bound, Six Stamps, from 10, Claremont-square, London, N.

ABRIDGED REVIEWS OF THE BOOK:—

The METHODIST RECORDER says, "Success testified by Ministers," &c., &c.

The WATCHMAN says, "The work will well repay perusal," &c., &c.

The PRIMITIVE METHODIST says, "The treatment has met with great success."

THE BLOOD PURIFIER.

NO ONE SHOULD EVER BE WITHOUT the BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 11s. 0d. Sent by rail to any address. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps, Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C.G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s 6d. Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s 6d Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c. —The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.

Dresses and Dressmaking, Mantles, Bonnets, and Ladies' Under Clothing.

WEDDING OUTFITS.

Ladies selecting their BRIDAL TROUSSEAUX will find every requisite in our large and varied Stock. The goods are manufactured on the premises, under the supervision of properly qualified assistants. Experienced Dressmakers and Fitters always in attendance, and convenient private fitting-rooms provided on the ground-floor.

WILLIAM TARN & CO.,

Newington Causeway and New Kent Road, S.E.

FREDK. EDWARDS AND SON'S

ECONOMICAL TILED KITCHENERS.

Designed to obviate entirely the objections made to Kitcheners of the ordinary description. These Kitcheners are thoroughly effective and durable. They are very economical; they give no oppressive amount of heat; and they properly ventilate the Kitchen. The Ovens are more equally heated than in the ordinary Kitcheners, and roasting can be done in front of the fire if desired. The various sizes suited to different Establishments, and one in action, may be seen daily at Messrs. EDWARDS and SON'S,

49, GREAT MARLBOROUGH STREET, REGENT STREET, LONDON.

Prospectuses forwarded, per post free, on application.

J. & P. COATS' SEWING COTTON.

BEST SOFT 6-CORD SEWING COTTON. SUITABLE FOR ALL SEWING MACHINES.

EXTRA GLACÉ COTTON. This Cotton being greatly improved in quality and finish, will be found unsurpassed for Machine or Hand Sewing.

On Reels, 100, 200, or 500 Yards.

CROCHET OR TATTING COTTON, Unsurpassed in Quality.

To be had of all Wholesale and Retail Drapers throughout the United Kingdom.

NESTLÉS MILK FOOD FOR INFANTS,

PREPARED AT VEVEY, SWITZERLAND.

LONDON DEPOT, 3, BARBICAN, E.C.

The basis of HENRI NESTLÉ'S MILK FOOD is the choicest milk of Swiss cows, which is obtained from the largest dairies surrounding Vevey. The milk is dried in a particular way, which preserves its original valuable properties unchanged. Its preparation for use is simple and easy at all times, requiring only to be mixed with water; in this respect differing from most other foods, which generally need the addition of milk and sugar. It is, therefore, not only a food, but also a cheap food.

NESTLÉ'S MILK FOOD, which is in the form of a fine powder, is highly recommended by the highest medical authorities, as the best substitute for human milk. It is very nutritious, agreeable, and easily digested, and is the best food for the earliest periods of infancy. It keeps infants healthy, and it can be retained on the stomach when all other foods are rejected. This food has also proved itself highly beneficial for invalids.

NESTLÉ'S MILK FOOD was rewarded with a Medal and Diploma of Honour at the Marseilles Exhibition, and also at the Paris Exhibition of 1874. The sale for last year in France and Germany was OVER A MILLION BOXES. Every box bears the signature of HENRI NESTLÉ, without which none is genuine.

SOLD BY ALL CHEMISTS AND DRUGGISTS, AT 2s. PER BOX.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

FOR PUDDINGS, BLANC-MANGE, &c., &c.

BROWN & POLSON'S CORN FLOUR.

HAS TWENTY YEARS' WORLD-WIDE REPUTATION.

EVERY PACKET BEARS THE SIGNATURES,

John Brown *John Polson*

RELIEF FROM COUGH IN TEN MINUTES.

HAYMAN'S BALSAM OF HOREHOUND

Is the most certain and speedy remedy for all Disorders of the Chest and Lungs. In Asthma and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting of Blood, Hooping Cough, Hoarseness, Loss of Voice, &c., this Balsam gives instantaneous relief, and if properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use. It has a most pleasant taste.

IMPORTANT TESTIMONIAL.

Amport Firs, Andover, May 29th, 1869.

Sir,—I have for some years had your Balsam of Horehound for Mrs. B. Webster, and intended writing to tell you how much benefit she has derived. She was considered consumptive, but the Balsam has quite restored, and she is now quite strong. I have recommended you dozens of customers, and all have been pleased with it.—I am, yours, &c.,

Mr. Hayman, Chemist. H. B. WEBSTER.

Mr. Horrex, Chemist, Mildenhall, writes:—"One of my customers says your Balsam is worth sixpence a drop."

IN THE NURSERY

it is invaluable, as children are fond of it and take it eagerly. Immediately it is taken, coughing ceases, restlessness is gone, and refreshing sleep ensues. No lady who has ever tried it would ever afterwards be without it.

Prepared only by A. HAYMAN, Chemist, Neath; and sold by chemists, price 1s. 1½d. and 2s. 9d. per bottle.

WHOLESALE AGENTS.

Sold in London by Prout and Harsant, 229, Strand; Sanger and Son, 150, Oxford-street; Hooper, London Bridge; W. Sutton and Co.; Barclay and Sons, London.

H. MULLINER,

COACHBUILDER,

NORTHAMPTON,

Begs to state that the old Carriage Works—established 1760—are still carried on, and that no efforts will be spared to maintain the well-known reputation for style, materials, and workmanship.

DESIGNS AND ESTIMATES FORWARDED AS USUAL.

Customers waited on.

An unusually large selection of CARRIAGES IN STOCK, many good Secondhand ones very cheap.

LEA AND PERRINS' WORCESTERSHIRE SAUCE.

In consequence of Spurious Imitations of

LEA & PERRINS' SAUCE,

which are calculated to deceive the Public, LEA & PERRINS have adopted

A NEW LABEL,

bearing their Signature—

Lea & Perrins

which will be placed on every bottle of

Worcestershire Sauce

after this date, and without which none is genuine.

*** Sold wholesale by the Proprietors, Worcester; Crosse and Blackwell, London; and Export Oilmen generally. Retail, by dealers in Sauces throughout the World.*

November, 1874.

LIVER TONIC.

(GEORGE & WELCH'S.)

This perfect Tonic, from its stimulating, alterative, restorative, and strengthening properties, has attained great popularity. It proves invaluable in Prostration, Debility, Indigestion, and all Liver Affections.

Price 2s. 9d. and 4s. 6d. per Bottle.

To be had of all Chemists, or of

GEORGE & WELCH, Worcester.

Proprietors of the Dandelion Coffee.

"A most delicious and valuable article."—*Standard.*

FRY'S CARACAS COCOA

owes its delicious flavour to the choice Caracas and other Cocoas with which it is manufactured.

NINE EXHIBITION MEDALS AWARDED TO J. S. FRY AND SONS.

FURNISH YOUR HOUSE WITH AT THE BEST ARTICLES

ESTABLISHED DEANE'S. A.D. 1700.

ILLUSTRATED CATALOGUE, WITH PRICED FURNISHING LISTS, GRATIS AND POST FREE.

Table Knives, Ivory, per doz., from 19s. to 55s.
Electro Forks—Table, 24s. to 38s.; Dessert, 18s. to 29s.
" Spoons " 24s. to 40s.; " 16s. to 30s.
Papier Mache Tea Trays in Sets, 21s., 56s., 95s.
Electro Tea and Coffee Sets, from £3 7s. to £24.
Dish Covers—Tin, 23s.; Metal, 65s.; Electro, £11 11s.
Electro Cruets, from 12s. 6d. to £6 6s.
" Liqueurs from 40s. to £6 10s.
Lamps—Patent Rock Oil, Moderator, &c.
Bronzed Tea and Coffee Urns.
Coal-Scuttles and Vases, Boxes, &c.
Clocks—English, French, and American.
China and Glass—Dinner, Tea, and Dessert Services.
Fenders—Bright, 45s. to £15; Bronze, 3s. to £8.
Stoves—Bright, Black, Register, Hot-air, &c.
Baths—Domestic, Fixed, and Travelling.
Bedsteads—Brass and Iron, with Bedding.
Cornices—Cornice-poles, Ends, Bands, &c.
Gaseliers—2-light, 17s.; 3-do., 52s.; 5-do., £6 6s.
" Glass, 3-light, 55s.; 5-light, £8.
Kitcheners—From 3 ft., £3 5s., to 6 ft., £33.
Kitchen Utensils—Copper, Tin, and Iron.
Turnery Goods, Brushes, Mats, &c.
Tools—Gentlemen's Chests, Household, Youths, &c.
Garden Tools—Lawn Mowers, Rollers, Hurdles, &c.
Hot-Water Fittings for Greenhouses, Halls, &c.

A Discount of 5 per cent. for cash payments of £2 and upwards.

DEANE & CO. (46, King William Street), LONDON BRIDGE.

THE NEW BAPTISMAL GOWN,

Now being generally adopted, is made only by THOMAS BROWN and SON, Church Furniture Manufacturers, 14, Albert-street, Manchester. Drawings sent on application. Candidates' Dresses, Ministers' Waterproof Garments CHURCH HASSOCKS, CUSHIONS, SEAT MATS, CARPETS, CLUNY TAPESTRY, and other DAMASKS.—T. B. and S. are paying special attention to the furnishing of churches, and invite applications for samples and estimates.

SEWING MACHINES.

THE ALBION COMBINATION

Is the ONLY MACHINE IN THE WORLD that makes the LOCK STITCH, CHAIN STITCH, EMBROIDERY STITCH and CHANGEABLE SEWING. Instantly changed from one stitch to another, if desired. Easy to Work, Learn, and NOT LIABLE TO GET OUT OF ORDER. Purchase no other before sending for Samples of Work, &c., to "THE COMBINATION SEWING MACHINE COMPANY," 436, EUSTON ROAD, N.W., near Regent's-park and Portland-road Station (Retail only); FACTORY (Wholesale and Retail): ALBION WORKS, Lansdowne-road, London-fields, E.

AGENTS WANTED EVERYWHERE.

THE IMPROVED

"Premier" Patent School Desk.

SOLE MAKER TO THE LEEDS, MANCHESTER, BRADFORD, HALIFAX, AND VARIOUS OTHER SCHOOL BOARDS.

T. RICHARDSON, PIMBLETTT STREET, PARK STREET, MANCHESTER.

Drawings and Price Lists on application.

COAL-TAR SOAP.

(Wright's Sapo Carbonis Detergens.)

It purifies, cleanses, and sweetens the skin, taking away all pimples, blotches, and roughness.

By its antiseptic qualities it wards off all infectious diseases, such as Small-pox, Scarlatina, Fevers, &c., and thoroughly purifies the body after an attack, so necessary for the prevention of the graver secondary complications.

Its mild and healthful action makes it particularly useful for children, preventing and curing the many forms of skin diseases to which they are subject.

"It is the only true antiseptic soap."—British Medical Journal.

"In our hands it has been most effective in skin diseases."—The Lancet.

"An unfailing remedy for foul breath and an unpleasant odour from the person."—Medical Times.

IN TABLETS, 6d. and 1s.

W. V. WRIGHT & CO., SOUTHWARK ST., LONDON.

CAUTION.—This is the only Coal-Tar Soap that is recommended by the medical profession. We caution the public against the spurious Coal-Tar Soaps with which the market is flooded.

DR. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.

CHLORODNYE effectually checks and arrests those too-often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhœa, and is the only specific in Cholera and Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From Lord Francis Conyngham, Mount Charles, Donegal, 11th December, 1868.

"Lord Francis Conyngham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See Lancet, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

Caution.—Vice-Chancellor Sir W. Page Wood stated that Dr. J. Collis Browne was, undoubtedly, the Inventor of CHLORODYNE; that the story of the defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See Times, 13th July, 1864.

Sold in bottles at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government stamp. Overwhelming Medical Testimony accompanies each bottle.

Sole Manufacturer—J. T. DAVENPORT, 33, Great Russell Street, Bloomsbury, London.

JNO. GOSNELL & CO.'S

CHERRY TOOTH PASTE

is greatly superior to any Tooth Powder, gives the Teeth a Pearl-like Whiteness protects the enamel from decay, and imparts a pleasing Fragrance to the Breath. Price 1s. 6d. per pot.

Sold by all Chemists and Perfumers, and at ANGEL PASSAGE, 93, UPPER THAMES ST., LONDON, E.C.

CATHOLIC SERMONS, Vols. I. and II.; Select Discourses by Eminent Ministers of various Denominations. Revised by the Authors. Toned paper, extra cloth, gilt, price 2s. 6d. each.

DR. PUNSHON'S LECTURES and SERMONS. Author's Second Edition. Thick paper, elegantly bound in morocco, gilt edges, with steel Portrait, price 12s. 6d.

PULPIT ECHOES.—Select Sermons by Eminent Ministers of all Denominations, revised by the authors. The Volume for 1876 is now ready, containing Sermons by Rev. M. Punshon, LL.D.; Rev. James Spence, D.D.; Rev. G. W. McCree; Rev. Thomas McCullagh; Rev. Thomas T. Lambert; Rev. J. O. Dykes, D.D.; Rev. S. Minton, M.A.; Rev. A. Mursell; Very Rev. Dean Stanley; Rev. S. Cooke; Rev. N. Hall; Rev. T. Binney; with a life-like Portrait of Dean Stanley as Frontispiece. Demy 8vo, thick paper, elegantly bound, cloth gilt, Half-a-Crown.

F. E. Longley, 39, Warwick-lane, E.C.

WATCHES, CHAINS, &c., TRADE CATALOGUE, WITH ENGRAVINGS, Free.

James Simmons, 28, Edgbaston Street, Birmingham.

UNPARALLELED SUCCESS OF

GOODALL'S WORLD-RENOWNED HOUSEHOLD SPECIALITIES.

GOODALL'S BAKING POWDER, 1d. Packets; 6d., 1s., 1s. 6d., and 2s. Tins. THE BEST IN THE WORLD.

YORKSHIRE RELISH, Bottles, 6d., 1s, and 2s. each. THE MOST DELICIOUS SAUCE in the WORLD.

GOODALL'S QUININE WINE, Bottles, 1s., 1s. 1½d., 2s., and 2s. 3d. each. THE BEST TONIC YET INTRODUCED.

Sold by Grocers, Chemists, Oilmen, &c.

Prepared by GOODALL, BACKHOUSE and CO., Leeds.

DR. HASSALL'S FOOD, for INFANTS, CHILDREN, and INVALIDS.

The best and most Nourishing of all Infants' and Invalids' Foods, which have hitherto been brought before the Public; it contains every requisite for the full and healthy support and development of the body, and is to a considerable extent Self-Digestive. Recommended by the Medical Press and Faculty. Sold by Druggists, Grocers, Oilmen, &c., in Tins, 6d., 1s., 2s., 3s. 6d., 6s., 15s., and 28s. each.

A Treatise by Dr. Arthur Hill Hassall, M.D., on the Alimentation of Infants, Children, and Invalids, can be had post free on application from the Manufacturers,

GOODALL, BACKHOUSE, and CO., Leeds.

PERRY and Co. (Limited), MANUFACTURERS of STEEL PENS and PATENT EVER-POINTED PENCILS. London Warehouses, 37, Red Lion-square, and 3, Cheapside; Steel Pen Manufactory, 36, Lancaster-street; Pencil Works, 22, Graham-street, Birmingham.

PERRY and Co.'s Best Quality J PENS, 1s. 6d. per gross; Perry and Co.'s Raven Black J Pens, 1s. 6d. per gross; Perry and Co.'s Gilt J Pens, 3s. per gross. These Pens are well known for the soft and easy nature of their writing. Sold by all Stationers.

PERRY and Co.'s UNIVERSAL SCHOOL PENS, for Large, Round, or Small Hand—One Shilling per gross. Superior qualities of School Pens, 2s. 6d. and 3s. 6d. per gross. These Pens are well worth the attention of all Schools, and they can be ordered through any Stationer.

PERRY and Co.'s PATENT WHEEL SKATES.—We have now the pleasure to state that we can execute orders for these Skates. Price, 10½-inch, 20s.; 9-inch, ladies' size, 18s. per pair. Sold by Cutlers, &c. Wholesale, 37, Red Lion-square, and 3, Cheapside.

PERRY and Co.'s PATENT COPYING INK PENCIL, for Writing and Copying Letters, without the use of Inkstand, Pen, or Copying-Press. 6d. each, or post-free 7d. Box of Leads 6d. each. Sold by Stationers.—Wholesale, 37, Red Lion-square, and 3, Cheapside.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE,

The GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.

Wholesale—All Patent Medicine Houses.

RECENT PUBLICATIONS to be had at the Depot of the "LIBERATION SOCIETY," 2, Serjeant's Inn, Fleet Street, London.

THE BURIALS QUESTION.

Religious Liberty in the Churchyard; or, the case for the Burials Bill re-stated. By J. Carvell Williams. Price 1s.

"The most effective of ecclesiastical pamphlets that has been published for many years. It is stocked full of information, most admirably arranged."—Nonconformist.

Speech of Mr. Osborne Morgan, M.P., March 3rd. With explanatory notes. Price 6d.

Popular Tracts; price 3d. the set:—

Speeches in Convocation.
A Plea for a free Church.
Speech of Mr. Bright, M.P.
"Stupid Answers to Dissenting Claims."
Bardsley *versus* Ryle.
The "No Surrender" Cry.
What *some* Churchmen think.
A Churchman's Defence of the Burials Bill.
The Methodists and the Burials Question.
An Old Churchman on the Question.
The Rev. Llewelyn Davies on the Consecration of Churchyards.
The *Times* on the Burials Bill and its opponents.

UNIVERSITY REFORM.

Three Letters by the Hon. E. Lyulph Stanley. 4d.

Clerical Fellowships. By Neville Goodman, M.A. 4d.

DISESTABLISHMENT.

Historical and legal facts relating to the Churches of the Establishment. Price 4d.

These facts will be found important in dealing with the question of Disestablishment.

Provision for Public Worship. Being the article on the "Nonconformist" statistics in the "British Quarterly Review," by Chas. S. Miall. Price 4d.

Dean Stanley on Disestablishment. Price 4d.

Addresses by Messrs. Dale and Rogers; or each meeting separately, at 1d. each.

The Established Church; its patronage, duties, and probable future. By the Rev. H. J. Alcock, M.A., Curate of St. Michael's Church, Stockwell. Price 1s.

End it, or mend it? viz., The present union of Church and State. By the Rev. H. J. Alcock. 1s.

Establishment the blight of Truth. Two Sermons by the Rev. J. Baldwin Brown, B.A. Price 1d.

The Church of England as by law established. By the Rev. T. H. Gregg, M.A., Vicar of East Harborne. Price 1s.

*** The above may be had by writing to "The Secretary," 2, Serjeants' Inn, Fleet Street.

Just published, in 8vo, price Sixpence,

THE BURIALS QUESTION: a Speech, delivered in the House of Commons, March 3, 1876. By George Osborne Morgan, Q.C., M.P. for Denbighshire. With Explanatory Notes.

London: Longmans and Co.

On April 19, in 8vo, price 12s. 6d., cloth,

THE ANTIQUITIES of ISRAEL. By Heinrich Ewald, late Professor of the University of Göttingen. Translated from the German by Henry Shaen Solly, M.A.

London: Longmans and Co.

Just published, crown 8vo, 3s. 6d. cloth,

CRIME in ENGLAND and WALES in the NINETEENTH CENTURY: an Historical and Critical Retrospect. By William Hoyle, author of "Our National Resources," &c.

London: Effingham Wilson; Simpkin Marshall and Co.
Manchester: John Heywood.

THE THEOLOGICAL REVIEW: a Quarterly Journal of Religious Thought and Life. Edited by Charles Beard, B.A. Price 2s. 6d. Ten Shillings per annum, post free.

April, 1876.

1. A Liberal Preacher of the South of France; by Albert Reville, D.D.—2. Heinrich Heine; by Charles Beard, B.A.—3. Tayler's Retrospect of the Religious Life of England; by John Hamilton Thom.—4. Philosophy without Assumptions; by Presbyter Anglicanus.—5. The Fitness of Women for the Ministry; by Frances Power Cobbe.—6. Norman Macleod; by William C. Smith.—7. Miscellanea Theologica.—8. Summary of Ecclesiastical Events.—9. Notices of Books.

Williams and Norgate, 14, Henrietta-street, Covent-garden, London; and 20, South Frederick-street, Edinburgh.

THE
NEW QUARTERLY MAGAZINE
FOR APRIL.
Now ready, price 2s. 6d.

Mr. JOHN DANGERFIELD contributes to the NEW QUARTERLY for April a complete NOVELETTE; and Mr. PHILIP BOURKE MARSTON a complete STORY.

Mr. ROBERT BUCHANAN contributes an Article upon LUCRETIUS and MODERN MATERIALISM; and the Hon. W. H. DRUMMOND a Paper, entitled "INCIDENTS of AFRICAN TRAVEL."

Dr. FRANZ HUEFFER is the Author of a Paper on the TROUBADOURS.

Mr. OSWALD CRAWFURD writes upon ANCIENT and MEDIÆVAL MUSIC; and Mr. TURNER upon ARTEMUS WARD and the HUMOURISTS of AMERICA.

The EDITOR contributes the usual Quarterly Paper, entitled "CURRENT LITERATURE and CURRENT CRITICISM."

London: WARD, LOCK, & TYLER, Warwick House, Paternoster-row.

JAMES NISBET AND CO.'S PUBLICATIONS.

Just published, No. XCVI., April, 1876, price 3s. 6d,

THE BRITISH and FOREIGN EVANGELICAL REVIEW. Edited by the Rev. J. S. Candlish, D.D.

Contents.

I. The Three Creeds. By the Rev. Professor Witherow.
II. Messianic Views of the Modern Jews. By the Rev. P. J. Gloag, D.D.
III. The Means and Measure of Holiness. By the Rev. T. Smith, D.D.
IV. Fragments on Preaching. By the Rev. Principal Rainy, D.D.
V. The Negative Tendencies of the Age. By the Rev. Johannes J. Marais.
VI. Salvation and Baptism? An Excursus on 1 Peter iii. 21. By the Rev. A. Welch.
VII. The Physical Cause of the Death of Christ. By John Wood, M.A.C.S., Aberdeen. Reprinted Article.
Theiner's Acts of the Council of Trent. By Dr. Carl Hase. Current Literature.

This day is published, No. 3, April, 1876, price 2d.,

THE HARBINGER. Edited by the Author of "English Hearts and English Hands" and "The Life of the Rev. W. Marsh, D.D."

Contents.

Thoughts for Eastertide (Isaiah xxvi. 19)—Identified with Christ—Lady Augusta Stanley—The Rev. Wm. Conway—The Queen—The Prince of Wales—Not made in Vain—Prayer never out of Season—Science in Excelsis—A Visit to the Catacombs—Epitaph for a Martyr Buried in the Catacombs—A Few Thoughts for Easter—A Bible Reading with a Class of Young Women—Nothing Wavering—Notice of Book—Home Missions—Our Coffee Room—Sketch of the Childhood and Boyhood of Francis Mackenzie.

Crown 8vo, 3s. 6d., cloth,

WYCH HAZEL: a Tale. By Susan and Anna Warner, Author of "The Wide, Wide World," &c.

"A pleasant, well-written story. . . . . The various characters are admirably drawn, and the narrative as a whole serves to illustrate and enforce some important lessons."—Rock.

16mo, 2s., cloth,

THE GATES of PRAISE, and other Original Hymns, Poems, and Fragments of Verse. By the Rev. J. R. Macduff, D.D., Author of "The Gates of Prayer," "Morning and Night Watches," &c.

"Exhibits considerable poetic fancy and constructive dramatic skill; the verse is flowing and vigorous."—Christian.

WORKS BY STEVENSON A BLACKWOOD.

I.

Seventh Thousand, crown 8vo, 2s., cloth limp; 2s. 6d., boards; Cheap Edition, 16mo, 1s., limp,

THE TRIUMPH of FAITH: the Substance of Addresses on the Book of Joshua.

"Thoroughly earnest in tone, and full of scriptural teachings; this little volume deserves to be widely read."—Rock.

II.

Sixteenth Thousand, crown 8vo, 2s., cloth limp; 2s. 6d., boards; Cheap Edition, 16mo, 1s., limp,

HEAVENLY PLACES: Addresses on the Book of Joshua.

"These lectures are most valuable, and we hope will be read and circulated by all who follow his lines."—Christian.

III.

Twenty-eighth Thousand, crown 8vo, 2s., cloth limp; 2s. 6d., boards; Cheap Edition, 16mo, 1s., limp,

The SHADOW and the SUBSTANCE: Addresses on the Passover.

"A very thoughtful and thoroughly Scriptural view of the Passover. . . . . To those who wish for useful reading to adult classes, or to Mothers' Meetings, we commend this book."—Record.

IV.

Nineteenth Thousand, crown 8vo, 2s., cloth limp; 2s. 6d., boards; Cheap Edition, 16mo, 1s., limp,

FORGIVENESS, LIFE, and GLORY.

"We gladly say that it contains much blessed truth."—Church of England Magazine.

London: James Nisbet and Co., 21, Berners-street, W.

Fourth Edition, revised, price 1d., or 7s. per 100,

THE CHURCH in its RELATION to the STATE. An Address from the Religious Society of Friends.

London: Samuel Harris and Co., 5, Bishopsgate Without, E.C.

SURGICAL DISEASES CURABLE WITHOUT CUTTING.

(Considered Homœopathically and Surgically.)

Parts I. and II., Illustrated, crown 8vo, each 13 stamps,

PART I. — POLYPUS, NÆVUS, WENS, STONE in the BLADDER, &c.—"Dr. Epps relates interesting cases of cures without the ordinary surgical interference."—N. E. Medical Gazette. Part II. On Abscesses and Safe and Painless Tapping. On the Prevention of Fistula in Ano, &c. By Richard Epps, M.D., M.R.C.S. Part III. On Fistula and Piles, will shortly appear.

London: Franklin Epps, 112, Great Russell-street, W.C.

New Edition, cloth, pp. 124, 1s. 6d., post 20 stamps,

CONSTIPATION, HYPOCHONDRIASIS, and HYSTERIA. With Cases. By Richard Epps, M.D., M.R.C.S.—"Is of inestimable value."—N. E. Medical Gazette.

London: James Epps and Co, 170, Piccadilly; 48, Threadneedle-street.

Now ready, crown 8vo, cloth, Eight Plates, price 2s. 6d.,

OVARIAN DROPSY and ASCITES: their Diagnosis and Treatment. Also on Prolapsus of the Uterus. With Cases. By Richard Epps, M.D., M.R.C.S.

London: Simpkin, Marshall, and Co., Paternoster Row; Franklin Epps, 112, Great Russell-street; James Epps and Co., 48, Threadneedle-street; 170, Piccadilly.

DARLOW & CO.'S
PATENT FLEXIBLE
MAGNETINE APPLIANCES.

For Gout and Rheumatism, Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, Epilepsy Hysteria, General Debility, Indigestion, Hernia, Sciatica, Asthma, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections.

MAGNETINE is recommended by gentlemen of the highest standing in the medical profession as surpassing all other inventions of a similar character for curative purposes; and experience has proved that in many intricate cases, where ordinary treatment has failed, the disorders have readily yielded to the gentle, soothing, yet vitalising influence of the Magnetine Appliances.

MAGNETINE is unique as a perfectly flexible Magnet It is *an entirely original Invention* of Messrs. Darlow & Co., improved by them on their previous invention patented in 1866, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable,—elastic flexible, and permanently magnetic.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

76, Wimpole-street, London, W., March, 1874.

F. W. Darlow, Esq.

Sir,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.

DARLOW'S PATENT FLEXIBLE MAGNETINE APPLIANCES.

From the Rev. STENTON HARDLEY.

The Vicarage, Streatham Common, Nov. 4, 1874.

Gentlemen,—I feel that I cannot in honour, to say nothing of gratitude, any longer refrain from acquainting you with the extraordinary benefit which I have received from the wearing of one of your Magnetic Belts. Seventeen months ago, when suffering from great pain—a condition in which I have been, with brief intervals, for nearly seven years, and which arose from a severe accident on a Swiss glacier—I was recommended to try one of your Belts. I hesitated considerably, for I had endured much in the way of electric chains, and gone through much in the way of galvanic and various English and Continental baths, without any appreciable relief. My testimony in brief is this. I purchased one of your Belts, and within a few weeks the pain in my back had gradually subsided, and I have now spent sixteen months wholly free from pain. Certainly the case is, to me at least, marvellous; and I will not allow any false delicacy to override the duty which I now too tardily discharge in making this statement and offering you my deepest gratitude.

Your obliged Servant,
STENTON HARDLEY,
Vicar of Immanuel Church, Streatham Common.

To Messrs. Darlow and Co.

DARLOW'S PATENT FLEXIBLE MAGNETINE APPLIANCES.

From the Rev. JOHN STOCK, LL.D.

Quarmby Lodge, Huddersfield.

Messrs. Darlow and Co.

Gentlemen,—I have derived immense benefit myself from wearing one of your "Knee Caps." I was troubled with rheumatism in the knee, which was gradually becoming stiff, but your "Knee Cap" soon removed every unpleasant symptom. I had left off the Cap for months, but this winter weather has provoked a return of the symptoms, and now I am wearing the Cap again, and with a renewal of all the beneficial results formerly enjoyed. You may make what use you please of my case.

Yours truly,
JOHN STOCK.
December, 1875.

DARLOW & CO.,
Inventors and Sole Proprietors,
443, WEST STRAND, LONDON, W.C., 443,
Opposite Charing Cross Station.
Descriptive Pamphlets post free on application.

Published by W. R. Willcox, at No. 18, Bouverie Street, London; and Printed by R. K. Burt and Co., Wine Office Court, Fleet Street, London.—Wednesday, April 5, 1876.

SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXVII.—NEW SERIES, No. 1585. LONDON: WEDNESDAY, APRIL 5, 1876. GRATIS.

OXFORD UNIVERSITY BILL.—DEBATE IN THE LORDS.

THOSE who heard the debate in the House of Lords on Friday night on the Oxford University Bill being considered in committee, must greatly regret that it was not more fully reported in the daily papers; for it was a discussion full of good omen for the friends of real University reform and the advocates of religious equality.

In the first place, the principle of a national as opposed to a sectarian University was stoutly asserted, not merely by young and unofficial peers, but by the full strength of the members of the ex-Cabinet in their lordships' House. Earl Granville, it will have been seen, moved the most important amendment of the evening—viz., to the effect that, after due provision has been made for religious worship and instruction in the colleges, all clerical restrictions should be swept away. This fair compromise was supported by the full strength of the Opposition. Such men as Lord Hatherley, Lord Kimberley, Lord Cardwell, and other members of the late Liberal Government, spoke with no uncertain sound in favour of the removal of these ecclesiastical barriers. After such a decided stand on the part of peers of so much eminence and weight, we need not fear much, even should the Marquis of Salisbury, by sheer force of numbers, push his bill through Parliament. The Conservatives have received ample notice that they cannot close the era of Parliamentary interference with the Universities without doing away with the vexatious and injurious clerical restrictions which now hamper the colleges. No one supposes that the Tory reaction will continue to weigh upon the country for ten years to come. Unmistakeable warning has been given that whenever the tide turns in favour of Liberal opinions, if moderate demands in this direction are not now conceded, those who support them will hereafter be loth to listen to any reciprocal concessions. University reformers and the friends of religious equality, whose cause in this matter is the same, now that Lord Granville's amendment has been rejected, will be bound or pledged by no compact—much as they are indebted to the Liberal peers for the attitude they assumed on Friday last.

Probably the most galling and unexpected incident of the debate to Lord Salisbury was the position taken up by so many members of the Episcopal Bench. Undoubtedly, several of the prelates sympathised in his lordship's reckless advocacy of what he is pleased to consider the interests of religion. We have been so accustomed in times past to hear the cry of alarm and of resistance from the right reverend bench, that it was a most refreshing surprise when one bishop after another got up to repudiate the views and assistance of the pugnacious marquis. The Bishop of Oxford, who is, perhaps, the most timid of all the prelates as to the extent of freethinking, and whose estimate of the religious state of the Universities is certainly much exaggerated, was, nevertheless, quite unable to accept the methods of resistance suggested by Lord Salisbury. The noble marquis tells us that he wishes to keep the existing clerical officers unreduced because there is some probability that in the general crumbling of ancient beliefs the clergy at least may perhaps remain Christian. No believing Christian in the country except his lordship will contend that the mass of the educated opinion of the country is presumably hostile to Christianity. We have had discussions about the proportions of Churchmen and Dissenters in this country—and Churchmen asserting that they are the great majority. They certainly *are* the great majority of those who are educated at our national Universities. What a sad confession of weakness—what a terrible accusation of impotence is it against the national Church, which we maintain at the cost of so much money and so much political injustice, if in the very stronghold and centre of her influence, among clerical heads, clerical fellows, multiplied chapel services, divinity professors, Church traditions, and Church principles in which the students have been brought up—if in the midst of, and in spite of all these influences in her favour, the Church and Christianity itself cannot withstand the solvent force of criticism and of study! Either according to Lord Salisbury the vital and persuasive force of Christianity must be dead, or else the Church of England must be so feeble an advocate as to be unfit any longer to be entrusted with the championship of so high a cause. We hear no such wail as to the danger to the faith of students in that unecclesiastical and secular place of learning, Owens College. What then can be the reason of the state of things which Lord Salisbury deplores at Oxford? So far as the caricature of Oxford thought which he presents has any resemblance to the reality, we have no hesitation in saying that the cause of the present state of things is the existence of those privileges which his lordship regards as safeguards, but which the Bishop of Oxford more wisely considers to be obstacles to Christianity.

Some years ago the Church party in Oxford were foolish enough to identify themselves with a piece of petty spite and niggardly shabbiness. The Regius Professor of Greek, who worked harder than any other professor at that time, was paid with a salary of 40*l.* a year. It was proposed to requite his services with a more adequate stipend, but Dr. Pusey and his followers resisted the suggestion on the score of Professor Jowett's religious opinions. Such a spectacle revolted the feeling of generosity common to young men, and Dr. Pusey's Church suffered from the conduct of him who thought he was protesting on her behalf. Similarly, the eager striving for offices expressly reserved to the clergy is equivalent to a confession that the clergy are not able to hold their own in open competition—that the keenest intellects and the most assiduous students will shrink from taking orders—and that, therefore, protection must be given to the weaker men if any positions in the University are to be secured for the clergy. It is the champions of the Church of England who set this brand of inferiority upon the clergy, which many of them do not at all deserve; but if the undergraduates are told that open competition would secularise and unchristianise the University, and by no less a personage than Lord Salisbury, what wonder if some of them believe him and infer that doctrines which the abler men reject must be untrue and superannuated?

The Church of England has also suffered greatly from the unfairness and narrowness with which Liberal Churchmen have been treated. Lord Salisbury is commonly supposed to sympathise with that ultra-High Church section who are said to find their greatest following among "peers, women, and clergymen." But Sacerdotalism, however popular with weak and emotional persons—however much its pomp and glitter may attract the thoughtless—is not a form of religion likely to persuade those minds which are sharpened by the study of philosophy and broadened by the study of history. If it was wished to alienate the more active minds of the young from Christianity, the safest way of doing so was to present to them as its only form the childish developments of the recent High-Church party. It is by carrying out the principles of Protestantism, of private judgment, and of inquiry to their fullest extent, that the Church would have shown itself worthy to take the lead and to command the allegiance of those whose belief is determined by reason and not by emotion. But the prevalent school of Anglican theology has howled down the few clergymen who dared to recognise the truth, though it contradicted the schoolmen and the fathers, and who owned that what science proved must be accepted, though it clashed with many an old belief; and when young men have seen the loss of candour which their contemporaries have incurred on taking orders from fear of this clamour of theologians, no wonder that they have shrunk from making the sacrifice which the High Church party demands of the clergy.

If Oxford were unclericalised it would not therefore be unchristianised. On the contrary, there would be more Christianity if there were less of the bitter spirit of theological conflict. Where Church interests are put forward to defeat the aims of justice, to stint educational needs, to place unfit men in responsible positions as leaders, the odium of such acts will be transferred from those who do them to the cause on behalf of which they are done.

Lord Salisbury has proposed a new clause in his bill to enable the colleges hereafter permanently to alienate those funds which at present are granted voluntarily and temporarily to the clergy. We do not wonder at such a proposal. We can only smile at the weakness of human nature when we see bodies of clerical fellows applying college funds to the augmentation of college livings. But does Lord Salisbury suppose that he is helping religion by enabling these men now to vote away for ever the 30,000*l.* a year which they are giving to themselves and to their late colleagues? Such a scramble for funds which belong to education, and not to the parish clergy, reminds us of the "cutting and compounding" of the Irish Church—of the arrangement by which the nation has paid some hundreds of thousands of pounds to that disestablished Church, for the privilege of giving the clergy their glebe houses. We may admire the sharpness of the ecclesiastics who perform these feats, but we are more reminded of the money-changers in the Temple than of Him who drove out the money-changers, and whom they still call their Divine Master.

We have already noticed the firm attitude of the Liberal peers in the recent debate, and that even the bench of bishops wisely refrained from supporting Lord Salisbury's extreme Church policy. Not only did the Archbishop of Canterbury very emphatically repeat that he was still of opinion that all clerical restrictions should be abrogated, but the Bishops of London and Exeter also favoured the removal of these restrictions. It is also to be observed that even among the lay Conservative peers, Lord Salisbury stood alone. Lord Carnarvon said ditto to him one or two occasions, but Lord Carnarvon was only an echo; and Lord Cairns gave the House only one or two legal arguments. But for the bill itself and for the defence of its provisions Lord Salisbury is substantially responsible. On the Liberal side a host of young peers bred at Oxford, and who have taken high honours there, came forward to criticise the bill, and very damaging were their remarks on the subject.

On one point Lord Carnarvon attempted an original argument. He said that there had been a Parliamentary understanding to exclude the headships from the University Tests Act, and that that exclusion was part of the compromise contained in the Act. Unfortunately for him, the recollections of other peers as to the divisions of 1871 were better than his own, and Lord Morley promptly put an end to Lord Carnarvon's reminiscences by reading out from the Act itself the word "heads," as included in the definition clause.

We cannot help hoping that, discredited as this bill is by the debate of Friday night, and isolated as Lord Salisbury now finds himself in opinion, we shall not have another instance of a measure forced through Parliament by the disciplined votes of a reluctant majority, but that in the House of Commons wiser counsels may prevail, and that the more enlightened views of such statesmen as Sir Stafford Northcote will eventually induce the Government to settle this question of the Universities on the only permanent basis—that of freedom and of religious equality.

UNIVERSITY OF OXFORD BILL.

In the House of Lords on Friday on the motion for going into committee on this bill,

The Bishop of EXETER said he had received a petition from Exeter College, Oxford, in which it was complained that the bill contained no directions as to the principle on which the commissioners were to proceed. (Hear, hear.) He wished to say a few words on this point. In the old University Reform Act the power claimed for the colleges was quite in place, because the colleges had simply to consider how they could best do their own work; but under the present bill, which brought them into relations with the University, they had no means of knowing what was required of them. How was it possible for the colleges to frame statutes in order to meet certain requirements on the part of the University of which they knew nothing? If they made any statutes under these circumstances, the commissioners might say, "We take an entirely different view of the requirements of the University from what you have taken, and your labour is consequently useless." The colleges ought to know beforehand what the commissioners intended to demand of them on behalf of the University, and also on what principle the commissioners proposed to make these demands upon the colleges in their relation to each other. It might be said that the commissioners would consider this matter in concert with the University, and that as they were men of common sense they might be trusted to do what was right. But while they were engaged in these proceedings the time for the colleges to make their statutes would be running on; and when the commissioners could give the necessary information the colleges might find that it was too late for them to act. All

that was wanted, as far as he could see, was a clause directing the commissioners, after due inquiry, to make a public statement of the requirements of the University, and how these requirements ought to be met by the colleges, and providing that the time during which the colleges were to make statutes for themselves should commence after the publication of that statement, and should be sufficiently long to admit of the subject being duly considered. (Hear, hear.)

Lord MIDDLETON urged that the colleges should be fairly dealt with. The question as between the colleges and the University had been tried during the last twenty years, and he maintained that the colleges had fairly beaten the University, though they had been heavily weighted in the race. English parents still preferred—and he did not wonder at it—to send their sons to colleges where they were brought into personal contact with able and talented men, rather than to send them simply to be students of any professor, however learned, who could not exercise over the minds of his audience those personal influences which were most valuable. With regard to idle or—as he preferred to call them—prize fellowships, they ought to be careful as to how they allowed them to be diminished. The probable effect of such a course on the Church had been previously pointed out to their lordships. Again, there was an utter absence of any apparent provision in the form of scholarships for the unattached students—a numerous and increasing body, which was supposed to be the most recent result of University reform. Some such provision might, he thought, be introduced into the bill, giving encouragement out of any surplus revenue which might be obtained to young men of rare ability and narrow means to go up to the University. Then, with respect to the sale of small livings, the greatest difficulty now existed at the University in getting fellows to accept those livings. The reform of Congregation ought also to be included in a bill like the present. Considering the questions which came before the University purely affecting the discipline and teaching, it was not desirable to depute to so heterogeneous a body as that the task of their regulation, and some tests of fitness should be imposed on those who took part in such deliberations. Again, it was a grievous anomaly that the country clergy and the professional men who formed the bulk of the electors of the University should be whipped up from time to time to pronounce, it might be, on the orthodoxy of a particular divine, or, perhaps, on his fitness for the post of select preacher. He did not see the good of asking men to decide on a question on which the opinion of not one in ten of them was worth having for a moment. Again, considering the enormous power with which the commissioners would be invested, and that in every scheme they sanctioned they would be bound to have regard to the general benefit it would confer on the University, it was most desirable that those schemes should not be placed before their lordships one by one, but that they should be all laid on the table as part of a harmonious whole.

The Marquis of SALISBURY said he never should have thought of sacrificing one iota of the efficiency of the colleges to the efficiency of the university, All he had contended was that these colleges had not only enough, but a superfluity; and having a superfluity, he thought it might very fairly be applied to increasing the efficiency of the university, to which these colleges owed their influence and their power. The interests of the colleges would be attended to first, and those of the University afterwards. The noble viscount who had just spoken said it was very desirable that some harmonious plan should be devised, but he (the Marquis of Salisbury) thought it would puzzle the noble viscount and their lordships to put that plan in an Act of Parliament in such a shape that it would not hamper the commissioners and prevent them from carrying out their views. He had no doubt they would frame some such a plan, and no doubt there would be such a communication between the colleges and the commissioners as would prevent the possibility of isolated schemes, such as the right rev. prelate appeared to fear.

Viscount CARDWELL observed that one of the memorials that had been presented from Oxford on this subject stated that it was absolutely necessary that there should be a complete inquiry in the first place into the objects to which the surplus funds could be best applied; that since the passing of the Act of 1854 great changes had been going on in the University and the colleges; that there was more want of knowledge as to the present state of the University and the colleges than there was in 1854; that there had been no proper discussion in the University itself as to the best mode of applying these funds; that the first thing to be done was that the commissioners should obtain a thorough knowledge of the different views taken at Oxford about the best reforms that could be adopted; and that there should be a thorough knowledge on the part of Parliament and the country, not merely of the funds, but of the objects to which they were to be applied. (Hear.) Great alarm had been excited by what his noble friend opposite had said about "idle fellowships." There was a very general opinion on the part of those who had taken the greatest share in advancing the progress of Oxford that, after all, those "idle fellowships" were the *primum mobile* of the whole University.

The House then went into committee, and the first three clauses were agreed to.

On the 4th Clause, Lord MORLEY took exception to the nomination of the Dean of Chichester as one of the Commissioners, on the ground that he was a gentleman of decided views and a thorough partisan, He hoped that instead of the Dean of Chichester some other person would be nominated better acquainted with the requirements of Oxford in the present day, and he moved the omission from the Commission of the name of the Dean of Chichester. Lord SALISBURY thought that Lord Morley by calling the Dean of Chichester a partisan only meant that the Dean of Chichester did not agree in opinion with Lord Morley. The Commission as nominated consisted of four Liberals and three Conservatives. Lord CARLINGFORD supported the omission on the ground that, while none of the eminent men who could represent reforming opinions in the University had been proposed to be placed upon the Commission, it was intended by Her Majesty's Government to include in the list the name of a gentleman who had for a long time past expressed in the plainest terms the strongest anti-reforming views. (Hear.) The Lord CHANCELLOR opposed the amendment. Though the Dean might be a man holding strong views, there were others with very strong views on the other side. He for one, should strongly object to any proposal which could have the effect of appointing a colourless Commission. (Hear, hear.) The Earl of CAMPERDOWN contended that the Dean would not command the confidences of a very considerable section of the University. Earl GRANVILLE said the announcement of the name had created "amazement" in the University. If his extreme views were likely to be met and dealt with by other members of the Commission he should like to know the name of the learned counsel on the other side. ("Hear, hear," and a laugh.) The motion for the omission of the name was negatived by sixty to thirty votes.

[The amendment was supported by the Duke of Somerset, Lord Cardwell, the Bishop of Exeter, Lord Calthorpe, Lord Penzance, Lord Waveney, &c., in addition to the peers who spoke in its favour.]

On Clause 6, which limited the duration of the Commissioners to the year 1880, with power to Her Majesty in Council to extend the limit to 1883, the Marquis of LANSDOWNE moved an amendment limiting the power of prolonging the powers of the Commissioners to one year in place of three, but eventually withdrew it, and the clause was agreed to, as were also clauses to 11 inclusive.

On clause 12, Lord MORLEY proposed an amendment providing that the Commissioners should not make a statute affecting a university or college emolument unless the instrument of foundation or of endowment was made or executed more than fifty years (not 100 years, as provided by the bill) before the passing of the Act. After some conversation, Lord SALISBURY accepted the amendment provisionally, leaving the Government free to deal with it as they might think fit at any future stage of the bill in either House.

Lord GRANVILLE, on Clause 14, relating to clerical fellowships, moved an amendment having for its object to convert them into open fellowships, and providing that (except in so far as is requisite for the purposes of religious instruction and worship) none of the tests, conditions, or obligations referred to in the third section of the Universities Tests Act of 1871, or in the provisos thereto, shall be imposed or continued as part of the conditions of eligibility to or of tenure of any university or college emolument or office. In moving that amendment he did not pretend to say that the clerical were not equal to the lay fellows at Oxford, but he maintained that the presumption was entirely in favour of open fellowships. The most distinguished men, even if they intended to be clergymen, naturally looked upon an open fellowship as a greater honour and prize, and they would compete for one and obtain it; while, on the other hand, men of inferior ability would compete for a clerical fellowship. If they wished to attract the best men to the University and to retain them there—if they wished, above all, to secure the best men for secular education at the University—they must throw open the fellowships to them all. It was very doubtful whether any advantage was gained even for the Church itself by maintaining those strictly clerical fellowships. It not unfrequently happened that men of the highest character, the greatest ability, and the greatest culture absolutely refused to take Holy Orders, being very much influenced by scruples they felt in regard to the pecuniary temptations held out to them, and also by the opinion which they feared others would probably entertain as to the motives which governed them. It was also a scandal to the Church and to religion that young men should be tempted, through the restriction now imposed on these fellowships, to take orders without feeling their fitness for so sacred a calling. Then, with regard to the heads of colleges, was there anything more likely to weaken authority and impair discipline than that they should have, as was often the case, at the head of a college a clergyman, very respectable, no doubt, but who in point of natural talents and acquirements was very inferior to the able men over whom he was called upon to preside.

After a few words from the Bishop of London,

The Bishop of OXFORD said there were colleges in which a certain number of the fellows were not Christians. It was therefore very desirable to take care that provision was made for religious instruction and worship in the colleges.

The Marquis of SALISBURY said he did not urge the maintenance of clerical fellowships on the ground of the benefit which would thereby be given to the Church of England. He urged it in consideration of the interests of the particular community in which we lived. The right rev. prelate who had just spoken told their lordships, with a great deal of candour, that there were colleges in which some of the fellows were not Christians. He (the Marquis of Salisbury) was afraid that was an undoubted fact. There was no doubt that the proposed clause of the noble earl provided religious instruction, but it did not provide for the government of the colleges—(hear)—and the colleges were governed by their fellows. Whatever else you might say of a clergyman, you might say, with, at all events, an approach to probability, that he was a Christian. ("Hear," and a laugh.) That could not be said with any certainty of the fellows to whom the right rev. prelate had alluded. If you had a certain element of clerical fellowships in colleges, you had a security for a certain element of Christian government. If you eliminated that element, whatever security you might give, or profess to give, for religious teaching, you would have no security whatever that those provisions should not be neutralised by the anti-Christian teaching of fellows in whom the government of colleges might be vested. (Hear.) That element was the main argument for the maintenance of these clerical fellowships. Another question which was raised by the amendment of the noble earl was whether laymen should be allowed to become heads of colleges. In his opinion, considerable injury would be done to the universities, they would be brought into disrepute, and parents would be seriously alarmed if some very distinguished persons holding the views referred to by the right rev. prelate were placed at the head of any of the colleges.

The Earl of MORLEY thought that if in open competition a sufficient number of clergymen were not selected for the headships of colleges, it would be impossible to maintain clerical fellowships at all. He protested against the present restriction as one injurious to the colleges and to the University at large, by preventing men of distinguished ability being selected for the headships because they did not happen to be clergymen.

The Bishop of ELY observed that it would inflict the greatest hardship upon many distinguished men at Cambridge if the clerical fellowships were to be swept away. There was much difficulty even now in supplying parishes with clergymen, and if the clerical fellowships were to be abolished that difficulty would be largely increased.

Lord HATHERLEY supported the amendment, remarking that in the University of Cambridge, where, for a few years, he held one of what were called the "idle fellowships," there existed no clerical fellowships of the same nature as those at Oxford. The candidates for fellowships entered upon their examinations without even knowing who were or were not about to take holy orders, the only condition attending the holding of fellowships being that at the end of seven years after taking his degree of M.A. a fellow was compelled either to take orders or to resign his fellowship. Even this restriction was, to his mind, objectionable, in that it put a strain upon the consciences of fellows, and on the whole he thought it was not to the interest either of the colleges or the Universities to retain the restriction, even in a modified form. (Hear.)

The Archbishop of CANTERBURY thought that it would be the wisest course to leave the commissioners free to exercise or refrain from exercising a power conferred upon them by the bill as drawn by the Government. (Hear, hear.) He was no alarmist as to the cause of Christianity in the University. (Hear, hear.) They need not alarm themselves if the amendment was adopted, but, for his part, he would, on the whole, prefer the Bill as it stood.

The Earl of KIMBERLEY said that the question was one of principle, not of detail, and ought to be decided by Parliament and not by the Commissioners. (Hear, hear.) The argument of the noble marquis put him forcibly in mind of what had occurred during the debate on the Tests Bill. Every endeavour was made by the noble marquis to show that that was a dangerous measure, but with all his ingenuity the noble marquis had not invented such an argument then as he had put forward that night—namely, that clerical fellowships would operate as an indirect test. It was in order that the Government of the University should not get into non-Christian hands that the clerical test was to be maintained. This was a proceeding in the teeth of the Tests Act—the discovery of a mode of thwarting the spread of free thought in the University by the retention of an indirect test (Hear.)

The Lord CHANCELLOR thought it would be unfair to suggest that there was anything in the Bill which did not leave the Commissioners perfectly free to act as they thought fit, and according to the particular circumstances of each case in respect to those clerical Fellowships. But it was said that the Commissioners might exceed their powers, and that in a way which Parliament would not like. Well, what would then happen? Why, every statute must be laid upon the table of each House of Parliament, and it did not require their co-operation, for the objection of either House would render a statute inoperative. (Hear, hear.)

Lord CARDWELL said the issue raised by the clause, and which they had now to decide, was whether

the question should be settled by Parliament or left to the discretion of the Commissioners. All the materials necessary for the decision of that question were before their lordships. It was not one of detail, to be settled according to particular circumstances, but one to be decided on general principles.

The Earl of HARROWBY objected to have the Commissioners tied up in the narrow way proposed by the amendment, for he was of opinion that it was of the greatest importance that within certain limits our Universities should be connected with the Church of England for the sake of the Church as the Church of the nation.

After a few words from Earl GRANVILLE,

The Committee divided, and the numbers were :—

Content	40
Non-content	57
Majority against the amendment	—17

The clause was then agreed to.

[In this division the amendment was supported by three bishops—viz., Exeter, Oxford, and St. Asaph, and by the Dukes of Bedford, Cleveland, Devonshire, St. Albans, and Somerset; the Marquis of Lansdowne; the Earls of Airlie, Camperdown, Dartrey, Ducie, Granville, Kimberley, and Morley; Viscounts Canterbury, Cardwell, and Halifax: and Lords Aberdare, Acton, Belper, Blachford, Boyle, Carlingford, Cottesloe, De Tabley, Elgin, Napier, Foley, Hatherley, Lawrence, Monson, Romilly, Rosebery, Seaton, Strafford, Thurlow, Waveney, and Wolverton. In the majority there were seven members of the Episcopal Bench—viz., the Primate, and the Bishops of Bangor, Chester, Chichester, Ely, London, and Rochester. Lord Houghton also appeared in the majority—perhaps by mistake.]

On Clause 15, the Archbishop of CANTERBURY moved the insertion of words to enable the Commissioners to "diminish the expense of University education by founding scholarships tenable by unattached students of any college, or by paying salaries to the teachers of such students, or otherwise." He did not suppose it would be contended that an adequate number of persons were already receiving the benefits of University education, and he thought no better use could be made of the surplus funds of the colleges than that indicated in his amendment. The Marquis of SALISBURY had not the slightest objection to drawing the attention of the Commissioners to the subject included in the most rev. prelate's amendment, which, after a short conversation, was agreed to.

On Clause 16, the Earl of AIRLIE moved the insertion of the following words :—

Provided that it shall not be lawful for the commissioners to annex to the headship of a college, or to a fellowship or other emolument, the holder of which is not now required to subscribe any religious test, any office which is restricted to persons in holy orders, or the holder of which is required to subscribe any article or formulary of faith, or to make any declaration or take any oath respecting his religious belief or profession, or to conform to any religious observance, or to attend or abstain from attending any form of public worship, or to belong to any specified church, sect, or denomination."

His lordship said that his amendment accorded strictly with the Act of 1854, and he hoped the noble marquis would state the reasons which had induced him to frame the clause in a reactionary spirit. He did not think that the Church of England required to be bolstered up by any of the expedients of which the noble marquis was so fond.

The Marquis of SALISBURY could not accept the amendment. In framing this bill Her Majesty's Government had been anxious to draw a distinction between the constitution of the University and its relation with the colleges, because they did not wish to reopen the former subject. The headships were part of the constitution of the University, and if they were touched the constitution of the University would be modified, and he did not think that the power of dealing with those offices should be placed in the hands of the commissioners. If the emoluments of the headships were diminished their character would be altered, and thus a complete change in the government of the University might be brought about. On this ground, therefore, he thought it was not desirable that the amendment of the noble lord should be accepted. (Hear, hear.)

Lord CARLINGFORD said the noble marquis appeared to forget that within the last few years Parliament had declared that Oxford was a national and essentially a lay University. It was impossible in the face of that fact for this restriction of the headships of the colleges to clergymen of the Church of England to be maintained.

The Earl of MORLEY mentioned that he had seen several memorials from the colleges on the subject, and they were unanimously in favour of the omission of the words proposed by his noble friend to be left out. There was no intention to impair the dignity or reduce the emoluments of the headships of Houses. It would tend to increase their dignity if restrictions on the appointment of of the man most competent to fill the position were removed.

The Bishop of LONDON supported the amendment, as did also

The Bishop of EXETER, who said it seemed to him somewhat extraordinary, after the discussion on the 14th clause, that the authors of the bill should now contend that the commissioners were not to be trusted with the application of the principle involved so far as the headship was concerned. He must express his great surprise that the commissioners had not been more carefully selected, so that they might be more thoroughly trusted.

The committee divided on the question that the words proposed to be left out stand part of the clause :—

Contents	55
Non-contents	44
Majority against the amendment	—11

[In this division the amendment was supported by the Archbishop of Canterbury and the Bishops of Chester, Exeter, London, Oxford, and St. Asaph; and opposed by four, the Bishops of Bangor, Chichester, Ely, and Rochester. It would thus seem that, according to this division, Lord Salisbury is more "churchy" than the Primate and the majority of the episcopal bench present. On this occasion Lord Houghton appeared amongst his Liberal friends.]

On the motion of the Duke of SOMERSET, the House then resumed, and their lordships adjourned at a quarter to twelve o'clock.

THE ROYAL TITLES BILL.

In the House of Lords on Thursday the Duke of RICHMOND and GORDON moved the second reading of the Royal Titles Bill, expressing a hope that the motion would be agreed to unanimously. The object of the bill was, he said, practically to enable the Queen to assume the title of Empress in connection with her Indian possessions. He believed that the additional title which Her Majesty would be advised to assume would be acceptable to the people of India, and if it had been assumed at the time of the transfer of the Indian territories from the East India Company to the Crown no objection would have been taken to it. It was too, he said, a very remarkable circumstance that until very recently no petitions had been presented either in favour or against the assumption of the proposed title, and the feeling of the press in this country before the question was brought within the arena of party was in favour of its assumption.

The Duke of SOMERSET observed that when the Indian dominion was transferred from the East India Company no such title as Empress was added to the titles of the Crown, and at that time the Queen had in the Prince Consort one of the best counsellors any monarch ever had; but now it is proposed to give the Sovereign a new-fangled title, which if it meant anything, meant military power. The Prime Minister said that hordes which interposed between another power and India have been subdued, and that in order to defend India he must make the Queen an Empress. Well, a good deal has been said of the cheap defence of nations, but he never heard of such a cheap defence as that. The Prime Minister was a man of brilliant genius and a man of oriental imagination. He had become intoxicated by the atmosphere of the Court, and, desirous of paying to Her Majesty a great compliment, he thought nothing would do so well as to make her an Empress. He had literary tastes of a high order, but he is not the man to despise nursery rhymes when they are appropriate, and their lordships could imagine him walking in with his bill and saying, "Is not this a dainty dish to lay before the Queen?" The Prime Minister was given to vagaries of a wild and poetical character, but their lordships had a right to expect that the common sense of noble lords on the front bench opposite and the good understanding of the noble and learned lord on the woolsack would have saved them from this title. They could not have Lord Derby's opinion about it. He was away in a foreign court, where the Duke of Somerset supposed he was practising his unaccustomed lips to pronounce "Empress."

Lord NAPIER and ETTRICK said he thought it desirable as a matter of policy that Her Majesty should assume some title distinctly marking her connection with India. Lord GREY declined to sanction the assumption by the sovereign of a new title which would by degrees overshadow the old historic title of king or queen of England. He entreated the Government, therefore, to consider whether it was consistent with the honour and dignity of the Crown to press forward such a proposal in the face of the strong public feeling against the title of Empress, and whether they might not, by making a timely concession, obviate the necessity for a division upon the address of which Lord Shaftesbury had given notice. Lord LAWRENCE, while thinking that the new title would have no effect upon the mass of the Indian people, suggested that the Act would lose much of its grace in the eyes of the native princes, and the educated classes, if a title were assumed that was not unanimously approved by the English people. Lord WAVENEY and Lord STANLEY of Alderley having expressed themselves opposed to the use of the new title,

Lord GRANVILLE repudiated the charge that the opposition to the bill was founded on party considerations, and expressed an opinion that with regard to such a measure as the present, affecting Her Majesty's dignity, the Government should have put themselves in communication with the Opposition. He believed that the manner in which the bill was introduced in the House of Commons, taken in connection with the successive revelations of the object of the bill, had convinced that Assembly that full confidence had not been shown it. With regard to the feelings of the people of India, there appeared to be no evidence either in one direction or the other; and as to the idea of localising the title, he said he did not like the Queen of England having something like an alias. It was impossible for him not to believe that the dignity of the grand historic title of Queen would be tarnished.

Lord SALISBURY adduced, in proof of the new title being acceptable to the people of India, the fact that the Indian authorities were agreed on that head. He argued, moreover, that the title of Empress was an accurate expression of the paramount power of the Queen over the native rulers, and described its so-called unpopularity as resting only on the gossip of society and the clubs. There had indeed been some rumours of public meetings hostile to the measure; but the fact was that there had been less excitement on the subject than on the vivisection of rabbits.

Lord KIMBERLEY was pleased to find that Ministers in that House had not repeated the trivial and mischievous argument that the title of Empress was to have an effect upon the advance of Russia in Asia.

The debate was brought to an end by the Lord Chancellor, who explained that the ordinary use of the title of Empress would be restricted to India, but that in legal documents in which the full style and title were usually set out, the new style and title would have to be given at length.

On Monday the House of Lords was crowded in anticipation of the renewed debate. Every seat on the floor of the House was occupied; a throng of Privy Councillors filled the space before the throne; hon. members of the House of Commons occupied all the available room in front of the bar and the benches flanking on either side of the Strangers' Gallery; whilst rows of ladies filled the side galleries, and even invaded the gilded turrets over the throne. The motion to go into committee on the Royal Titles Bill having been formally made,

Lord SHAFTESBURY moved as an amendment a resolution praying that the Queen may be graciously pleased to assume a title more in accordance than the title of "Empress" with the history of the nation, and with the loyalty and feelings of Her Majesty's most faithful subjects. He said he proposed the resolution with regret, because he was unwilling to seem to place himself in opposition to the Crown, adorned as it now was by so many virtues; but he was convinced that the title of "Empress" attached to that of "Queen" was calculated in some respect to make the latter title ridiculous. As it had been said that the opposition to the measure proceeded from factious motives, he thought it right that some one holding a position of independence as regards party should come forward, and he maintained that the great mass of the people of England repudiated the word "Empress," while it would not, in his opinion, be acceptable in India. The hospitality shown on the occasion of the visit of the Prince of Wales to India was shown to the son of the Queen and not to the son of an Empress, and he felt convinced that, if the people of this country were polled, there would be found an overwhelming majority against the proposed title.

The LORD CHANCELLOR denied that the new Imperial title was distasteful to the English people, and held that there was abundant evidence of its popularity in India. Empress was, in fact, the only title that would convey to the princes and nations of India the full significance of British rule in the peninsula. The change, the Lord Chancellor added, would not affect coins or stamps, but in commissions, patents, writs, and possibly charters, the whole of the title would be set out.

Lord SELBORNE was of opinion that the assumption of the title Empress was alike unnecessary and dangerous. It would not augment the lustre of the Crown, and might disturb the peculiar and multifarious relations which existed between the Government and the princes of India.

Lord MIDDLETON and Lord FEVERSHAM opposed the resolution; while Lord SANDHURST spoke of the bill as one of the greatest mistakes a Ministry could have committed. Lord ROSEBERY supported the resolution; but Lord HARROWBY contended that the fears of the Opposition were utterly groundless. Lord CARNARVON observed that he had not received a single representation from any of the colonies against the assumption of the new title; and Lord HOUGHTON urged that the question was not an Indian one, inasmuch as the title of Queen and Empress would have the same rendering in the languages of India. After some remarks from Lord LAWRENCE, the House divided, and Lord Shaftesbury's motion was negatived by 137 non-contents to 91 contents.

In reply to Lord Granville and Lord Selborne, the LORD CHANCELLOR said he thought that Her Majesty would be able legally to limit the employment of the title Empress by proclamation. He would, however, consider the point, and, in the meantime he thought it desirable that the bill should pass through committee as it stood. The bill then passed through committee without amendment.

The Duke of RICHMOND and GORDON said, in answer to Lord Granville, that he would propose, after the business for Friday next was disposed of, that their lordships should adjourn from that day till Thursday, April 27.

[In the division on Lord Shaftesbury's amendment, he was supported by eight dukes—viz., Bedford, Cleveland, Devonshire, Norfolk, Saint Albans, Somerset, Sutherland, and Westminster. Also by two marquises and twenty-two earls. The opponents of the amendment included seven dukes—viz., Beaufort, Brandon, Leeds, Northumberland, Richmond, Wellington, and Buccleugh; five marquises, and forty-six earls. While no bishops voted against the bill, the Primate and the Bishops of Chichester, London, and Rochester supported it.]

AT the ANNUAL MEETING of DEPUTIES of the several Congregations of PROTESTANT DISSENTERS of the THREE DENOMINATIONS—Presbyterian, Independent, and Baptist, in and within twelve miles of London, appointed to protect their civil rights, held at the Memorial Hall, Farringdon-street, E.C., on Wednesday, the 29th of March, 1876,

HENRY RICHARD, Esq., M.P., in the chair,

RESOLVED, on the motion of JOHN BROOMHALL, Esq., J.P.; seconded by JOHN TEMPLETON, Esq., F.R.G.S.,

"That the best thanks of the Deputies be presented to G. Osborne Morgan, Esq., Q.C., M.P., for his continued efforts to obtain an amendment of the Burial Laws.

"The Deputies desire to express their warm approval of the course recently pursued by Mr. Morgan in the House of Commons with reference to the Burials Bill, and though the resolution submitted by him to the House was not carried, they congratulate him on the present position of this question.

"The Deputies look forward with confidence to the early approval by Parliament of the principle for which Mr. Morgan and his supporters contended—namely, the right to inter the body of a parishioner in the parish churchyard without being compelled to use the Burial Service, or to employ the ministry of the Established Church, and either with or without a religious service, as the friends of the deceased may desire."

RESOLVED, on the motion of C. J. TARRING, Esq.; seconded by J. CARVELL WILLIAMS, Esq.,

"That the University of Oxford Bill fails to carry out as it should do the policy of the University Tests Act (1871).

"The Act of 1871 stopped short of perfect religious freedom by leaving untouched the objectionable arrangement that the heads of colleges in the Universities must be clergymen of the Established Church, and by retaining clerical fellowships.

"The Deputies desire again to put on record their opinion that the interests of education, as well as the carrying out of the great principle of civil and religious liberty, demand that clerical fellowships should be abolished, and that the important posts of the headships of the colleges should be filled by such persons as are most fitted to discharge the duties attached to those offices, without reference to the question whether the persons appointed thereto are members of the Established Church or not.

"The Deputies call upon all friends of education and of civil and religious liberty, to secure such amendments in the bill as will render it impossible that the commissioners to be appointed thereby should reimpose religious tests in the University, and also as will remove the existing restrictions to the appointment of the most suitable persons to the headships and fellowships of the colleges thereof."

RESOLVED, on the motion of S. R. PATTISON, Esq., F.G.S.; seconded by JAMES SCRUTTON, Esq.,

"That the proposal of the Government in the Valuation Bill now before the House of Commons to relieve the clerical holders of tithe rent charges from a portion of the parochial taxes now levied upon them is unfair to the other ratepayers of the parish, and would practically be an increase in the public endowments received by the clergy. The Deputies, therefore, protest against the proposed legislation."

The following gentlemen were elected the Committee for 1876:—

John Benham, Esq., 52, Wigmore-street, W.
Alfred T. Bowser, Esq., 210, Mare-street, Hackney, E.
John Broomhall, Esq., J.P., Manor House, Penge, S.E.
Peter Bunnell, Esq., Beckenham-road, Penge, S.E.
John Clapham, Esq., Cushion-court, Old Broad-street, E.C.
Joseph Clarke, Esq., North-hill Villa, Highgate, N.
Andrew Dunn, Esq., 38, Southwark-street, E.C.
William Edwards, Esq., 38, Old Change, E.C.
H. R. Ellington, Esq., 15, Morden-road, Blackheath, S.E.
Robert Forsaith, Esq., 3, Lordship-terrace, Stoke Newington, N.
William Holborn, Esq., Fern Lodge, Campden-hill, Kensington, W.
Samuel Morley, Esq., M.P., 18, Wood-street, E.C.
John Rains, Esq., Nightingale-lane, Clapham-common, S.W.
J. Ebenezer Saunders, Esq., F.R.I.B.A., F.G.S., 9, Finsbury-circus, E.C.
James Scrutton, Esq., Widmore-hill, Bromley, Kent.
Robert Sinclair, Esq., 133, Highbury New-park, N.
Charles J. Tarring, Esq., 3, Dartmouth-park-road, Highgate-road, N.W.
John Templeton, Esq., F.R.G.S., 24, Budge-row, E.C.
Samuel Watson, Esq., Rawdon Lodge, Clapham-park, S.W.
J. Carvell Williams, Esq., Portland House, Hornsey-lane, N.
Henry Wright, Esq., J.P., 22, Upper Phillimore-gardens, Kensington, W.

C. SHEPHEARD, Secretary.
32, Finsbury-circus, E.C.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.
Established 1829, by the late Mr. Sunderland.
Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

CAVE HOUSE SCHOOL, UXBRIDGE.
Established 1820.
PRINCIPAL—MR. ARTHUR GEORGE GAYFER,
Undergraduate Trinity College, Dublin, Associate of the College of Preceptors, Fellow of the Educational Institute of Scotland, and formerly one of the Senior Masters of the Bedfordshire County College.
In this School will be found thoroughly efficient teaching, and very superior home comforts. Extensive premises, good playgrounds, gardens, and a large comfortably furnished reading-room, with library, are attached to the School for the use of pupils. Very successful in all examinations, over 60 boys during the past three or four years have passed the Cambridge, Oxford, and College of Preceptor's Examinations. Mr. Gayfer, assisted by a staff of five Masters, makes an earnest endeavour to really educate and train his pupils, and not to cram them.
Fees moderate and inclusive.
A liberal reduction made for the sons of ministers.

ST. LEONARD'S-ON-SEA.—HIGHBURY HOUSE SCHOOL.
Head Master—ROBERT JOHNSTONE, M.A., LL.B.,
Assisted by Six Resident Masters.
The Junior Classes taught by ladies. The health and comfort of delicate boys specially studied. The premises having been recently enlarged, a few additional pupils can be received.
For Prospectus apply to Mrs. Duff, the Lady Principal.
The SUMMER TERM will commence, May 1.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
HALF TERM began THURSDAY, 9th March.

AT PROSPECT HOUSE ACADEMY WINTERBOURNE, NEAR BRISTOL.
Young Gentlemen are liberally Boarded, and by appropriate courses of Study carefully prepared for Commercial and Professional Pursuits.
References are kindly permitted to the Parents of Mr. Curtis's Pupils; also to numerous gentlemen, educated by the Principal, who have distinguished themselves in the Learned Professions.
Terms from 22 to 40 Guineas per annum.

HIGH SCHOOL for GIRLS, AILSA PARK, TWICKENHAM.—This School, which will be one of the highest grade, will be OPENED in MAY by Mrs. SMITH, widow of the late Dr. Edward Smith, of Norwich. The School will be under the direction of Edward Rush, Esq., B.A., Principal of Granville House School, Ailsa Park; and the ordinary fees will include Scripture, English, Latin, French, German, Mathematics, Science, Calisthenics, and Needlework.—Address, Mrs. E. Smith, Ailsa Park, Twickenham.

THE NORTHERN CONGREGATIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.
ESTABLISHED 1831.
Principal — Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.
JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.
COMMITTEE.
Rev. Robert Bruce, M.A., Huddersfield. — J. Briggs, Esq., J.P., Wakefield.
Rev. Bryan Dale, M.A., Halifax. — T. W. Burnley, Esq., Gomersal.
Rev. Chas. Illingworth, York. — George Clay, Esq., Dewsbury.
Rev. J. James, F.S.S., Morley. — James Dodgshun, Esq., Leeds.
Rev. James Rae, B.A., Batley. — Esau Hanson, Esq., Halifax.
Rev. J. R. Wolstenholme, M.A., Wakefield. — H. Sugden, Esq., Brighouse.
W. H. Lee, Esq., J.P., Wakefield.
Joshua Taylor, Esq., Batley.
M. Wilks, Esq., Manchester.
The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.
The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.
There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).
Applications for admission to be sent to the Principal.
For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

TETTENHALL COLLEGE, STAFFORDSHIRE.
HEAD MASTER—
ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Priseman in Higher Senior Mathematics of University College, London, Fellow of University College, London.
SECOND MASTER—
JAMES SHAW, Esq., B.A., (London), First in the First class in Classical Honours at both First and Second B.A. Examinations,
ASSISTED BY NINE OTHER MASTERS.
The College enjoys the following Scholarships:—
The Directors' Scholarship ..... 25 Guineas per annum.
Senior Tettenhall " ..... 30 "
Junior Tettenhall " ..... 25 "
Tenable at the College.
The Shaw Scholarship ..... £30 per annum.
The Mander " ..... £30 "
Tenable for three years at the Oxford, Cambridge, or London Universities.
For prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip F. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.
WINTER TERM, from JAN. 16 to APRIL 15.
A large Swimming-bath is now provided on the college premises.

MILL HILL SCHOOL, MIDDLESEX.
HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.
VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.
ASSISTANT MASTERS—
JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.
JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.
WILLIAM GREY, Esq., M.A., late Scholar of Exeter College, Oxford, First Class in Moderations, Second Class in the Final Classical Schools.
A. ERLEBACH, Esq., B.A. Lond.
G. EMERY, Esq., B.A. Lond.
LADY RESIDENT—Miss COOKE.
The LENT TERM commenced THURSDAY, January 20th.
For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

THE
NEW
WILLCOX & GIBBS
SILENT
SEWING MACHINE,
WITH
AUTOMATIC
TENSION,
AND OTHER IMPORTANT PATENTED IMPROVEMENTS.

THIS NEW MACHINE IS A TRULY
MARVELLOUS IMPROVEMENT in Sewing Machinery. It does away with the LAST OF THE DIFFICULTIES in using the Sewing Machine, while it also RENDERS CERTAIN the doing of
PERFECT SEWING, even by beginners—PERFECT in SECURITY, PERFECT in BEAUTY, PERFECT in DURABILITY. It leaves nothing to the judgment of the operator beyond the choice of the style of work to be done. After that choice,
ALL IS DONE BY THIS NEW SEWING MACHINE, WHICH IS
IN EVERY RESPECT
THE MOST PERFECT SEWING MACHINE YET MADE.
PERFECT IN DESIGN,
PERFECT IN CONSTRUCTION,
PERFECT IN FINISH.
PERFECTLY ADAPTED TO ALL THE REQUIREMENTS OF FAMILY SEWING.
A MONTH'S FREE TRIAL AT HOME,
Carriage paid. Price List post free.
BUY ONLY OF THE COMPANY, OR OF AGENTS WHO PRODUCE CERTIFICATES OF AGENCY FOR THE CURRENT YEAR.
WILLCOX & GIBBS SEWING MACHINE CO.
Chief Office for Europe—150, CHEAPSIDE, E.C.,
West End Branch—135, REGENT STREET, W., } LONDON
MANCHESTER—16, CROSS STREET (ROYAL EXCHANGE)
GLASGOW—113, UNION STREET.
BRIGHTON—32, NEW ROAD (facing NORTH STREET)
CANTERBURY—15, MERCERY LANE.
CERTIFIED AGENTS IN ALL TOWNS.

Published by W. R. WILLCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, April 5, 1876.